

WHOLE TREATISE OF THE CASES OF CONSCIENCE

By the Rev. Mr. [illegible]

Taught and [illegible] by M. F. [illegible] in
his holy [illegible] [illegible]
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TO THE RIGHT HONORABLE, EDWARD, LORD Dennie Baron of Waltham, &c.

Right Honourable, There is no one Doctrine, revealed in the Word of God, or dispensed by the Prophets and Apostles, of greater use and consequence in the Life of Man, then is that, which prescribeth a Forme of relieving and rectifying the Conscience.

The benefit which from hence issueth unto the Church of God, is unspeakable.

For first, it serveth to discover the Cure of the dangerouslest Sore that can be, the *Wound of the Spirit*. Which, how great a Crosse it is, the Wise-man reporteth out of true experience, when he saith, *That the spirit of a man will sustain his infirmity; but a wounded spirit, who can beare it?* And his meaning is, that no outward griefe can fall into the nature of Man, which will not be with patience endured, to the utmost, so long as the mind is not troubled or dismayed. But when once the Spirit is touched, and the heart (which being well ayayed, is the very fountaine of peace to the whole Man) smitten with feare of the wrath of God, for sinne; the griefe is so great, the burthen so intolerable, that it will not by any outward meanes be eased or asswaged.

Secondly, it giveth for all particular Cases, speciall and sound direction, whether man be to talke with God, in the immediate performance of the duties of his Service; or to converse with man, according to the state and condition of his life, in the Family, Church, or Common-weale. The want of which direction, of what force it is to turne the actions of men, which are good in themselves, to finnes, in regard of the agents, *S. Paul* affirmeth in that generall Conclusion, *whatsoever is not of Faith, is sin.* Wherein he would teach us, that whatsoever is done or undertaken by men in this life, whether it concerne the knowledge and worship of God, or any particular duty to be performed by vertue of their Callings, for the common good, whereof they have not sufficient warrant and assurance.

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science, grounded upon the Word, that it is to be done, or not to be done; to them it is a sinne.

H. b. 5 12.

Thirdly, it is of all other Doctrines (being rightly used) the most comfortable. For it is not founded in the opinions, and variable conceits of men; neither doth it consist of Conclusions and Positions, which are onely probable and conjecturall: (for the Conscience of the doubting or distressed partie cannot be established and rectified by them) but it resteth upon most sufficient and certaine Grounds, collected and drawne out of the very Word of God; which, as it is mightie in operation, *searching the hearts, and discerning the thoughts and intents thereof*, so it is alone available and effectuell to pacifie the mind, and to give full satisfaction to the Conscience.

Psal. 66. and
22. 1, 2.
Psal. 119 v. 59
70.

And as the benefit is great; so the want of this doctrine, together with the true manner of applying the same, is, and hath beene the cause of many and great inconveniences. For even of those that feare God, and have received to beleieve, there bee many, who in the time of their distresses, when they have considered the weight and desert of their sinnes, and withall apprehended the wrath of God, due unto them have beene brought unto hard exponents, mourning, and wayling, and crying out, as if God had forsaken them, untill they have beene relieved by the Spirit of Christ, in the meditation of the Word, and promise of God. But those especially, who have not beene instructed in the knowledge of the Truth, nor acquainted with the course of Gods dealing with his distressed children, by reason of ignorance and blindness in matters of Religion and pietie; when the Lord hath let loose the cord of their Consciences, and set before their eyes, both the number of their sinnes committed, and the just anger of God purchased thereby, what have they done? surely, despairing of the mercy of God, and their owne salvation, they have either growne to frensie and madness, or else sorted unto themselves fearfull ends, some by hanging, some by drowning, others by embrewing their hands in their owne blood. And if not in regard of griefe and trouble of mind; yet for want of better resolution in particular cases, within the compasse of their generall or personall callings (though otherwise, men endued with some measure of knowledge and obedience) they have either abused, or else quite relinquished and forsaken their callings, and thereby become scandalous, and offensive to others.

Now

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Now then as by these and sundry other instances of proofe, the matter it selfe appeares to be of great weight and importance: so it is most meet, that the best and fittest course should be taken in the teaching and enforcing of the same. In which regard we have just cause to challenge the Popish Church; who in their Case-writings have erred both in the substance and circumstances of this doctrine, as shall appeare in the sequelle.

First, because the duty of relieving the Conscience, is by them commended to the sacrificing Priest: which though according to their owne Canons (a) he should be a man of knowledge, and free from imputation of wickednes; yet oftentimes it falls out that he is either unlearned, or else wicked and lewd of conversation and consequently unfit for such a purpose,

Secondly, they teach that the Priests appointed to be comforters and relievers of the distressed, are made by Christ himselfe, (b) *Iudges of the Cases of Conscience*, having in their own hands a *iudiciary power* and authority *truely* and *properly* to bind or to loose, to remit or to retaine sinnes, to open or to shut the kingdome of heaven. Whereas the Scripture uttereth a contrary voice, that Christ onely hath the keyes of *David*, which *properly* and *truely* openeth, and no man can shut, and *properly* and *truly* shutteth, and no man can open. And the Ministers of God are not called to be *absolute Iudges* of the Conscience, but onely Messengers and *Embassadors of reconciliation*; whereupon it followeth that they cannot be (c) the *authors* and *givers* of remission of sins; but onely the *Ministers* and *Dispensers* of the same.

Thirdly, the Papists in their writings have scattered here and there, sundry false and erroneous Grounds of Doctrine, much prejudiciall to the direction or resolution of the Conscience in time neede: as namely,

I. That a man in the course of this life, may *build himself upon the faith of his Teachers*; and for his salvation, rest contented with an *implicite* and *unexpressed faith*. Which doctrine, as it is an onely meane to keepe men in perpetuall blindness and ignorance: so it serveth to no other purpose in the time of temptation, but to plunge the heart of man into the pit of despair, it being incapable of comfort, for want of particular knowledge and understanding of the Word and promise of God.

a Deo de p
nit. d. fl. 6. e. Ca
reat spiritualia
Iud. x. ut p
non commissi
men nequitia, ita
non carat mune
re facit.
b Iudices in cau
sibus penitentium.
Nell. de pen. lib.
3 c. 2. Comil.
Trid. Sess. 15
c. 9. Prolog. in
Summ. Antonie.
Archiepif Fls.
Mark. 2. 10.
Revel. 3. 8
2 Cor. 5. 20
c Th opus con
munt in Ioan 3
33 & Hieron
1. 1. comment in
Math super
v. 23. 23. dabo
cleves
Emment Sa is
Aphor co. scf.
saryum
Summa A. ge.
ca cap. Flac
par. 6. 7
Co acil Trid
6 cap 9

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II. That everie man ought to stand in feare and doubt of the remission and pardon of his sins, & that no man can be assured by the certainty of faith, either of the present favour of God, or of his own salvation. True it is, that in respect of our own unworthines and indisposition, we have just cause, not onely to doubt and feare, but to despaire and be confounded before the judgement seat of God. Yet that a man should not be certainly resolved by faith of the mercy of God, in and for the merit of Christ, is a comfortlesse doctrine to a distressed soule, and contrary unto the saving ^(d) Word of the Gospel, which teacheth that certainty floweth from the nature of faith, and not doubting.

d Mat h 14. 31
James 1. 6.
Rom. 4. 22.
Council. Trid.
Sess. 14. cap. 7

III. That everie man is bound in conscience upon paine of damnation, to make speciall confession of his mortall sinnes, with all the particular circumstances thereof, once every yeare to his Priest. This position and practice, besides that it hath no warrant of sacred writ, nor yet any ground of Orthodoxe antiquity, for 800 years, more or lesse after Christ: it maketh notably to the disturbing of the peace of Conscience, in time of extremity; considering that it is impossible, either to understand or remember all, many being hidden and unknown. And the mind being in this case informed that forgiveness dependeth upon such an enumeration, may thus be brought into doubt and distrust, and will not be able to rest by faith in the sole mercy of God, that onely sovereign medicine of the soul. Again the grief of the mind, doth not alwaies arise from all the sinnes that a man hath committed, neither doth the Lord set before the sinners eyes, whatsoever evill hath been done by him; but some one or more particulars. And these are they that do lye heavy upon the heart; and to be eated of them, will be worke enough, though he doth not exhibite unto the Confessour, a Catalogue of all the rest.

Psal 19 12,

IV. That some sinnes are veniall, because they are onely besides the Law of God, not against it, and because ^(e) they binde over the sinner onely to temporall, and not to eternall punishment. This conclusion, first, is false; For though it be granted, that some offences are greater, some lesler, some in a higher degree, others in a lower. Again, that sinnes in regard of the event, being repented of, or in respect of the person sinning, being in Christ, and therefore accounted just, are pardonable, because they are not imputed to condemnation; yet there is no sinne, of what degree soever, which is not simply, and of its selfe mortall, whether

e Peccatum veniale, quod non tollit alicuius aeternam poenam, sed temporalem, Iacob de Graffius. Decision alicuius. Caf. 4. 1. cap. 6

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whether we respect the nature of the sinne, or the measure and proportion of divine justice. For in nature it is an *anomie*, that is to say, an aberration from the perfect Rule of righteousness, and therefore is subject to the curse, both of temporarie and eternall death. It is an offence against the highest Majesty, & consequently man standeth by it engaged to everlasting torment. Secondly, it is a weak and insufficient ground of resolution, to a troubled conscience. For whereas true and saving joy is is the daughter of sorrow, and the heart of man cannot be lifted up, in assurance of Gods favour, to the apprehension and conceit of heavenly comforts, unlesse it be first abased, and by true humiliation, brought to nothing in it selfe; The remembrance of this, that the offence committed is veniall, may in some cases too much enlarge the heart, and give occasion to presume, when haply there will be reason to the contrary. And if not that, yet in case of falling by infirmity after grace received, the minde being forealled with this erroneous conceit, that the sinne is lesse, then it is indeed, because veniall, may in the issue be lesse quieted, and more perplexed.

V. *This anonomie satisfie the justice of God, for the temporal punishments of his sins committed* To omit the untruth of this position; How it makes to the easing of the heart, or the asswaging of the griefe of mind in temptation. Appeal to common experience. For when a man being assured of the pardon of his sins, shall yet consider that there is something more behind to be done on his part, how can he in probability rely himself wholly upon Christs satisfaction? How can he reape unto himselfe from thence any assurance of reconciliation to God, whom he formerly offended? If we may and must doe some thing in our owne persons, whereby to appease the wrath of God; why hath our Saviour taught us, for our hearts relief wholly and onely to make the Plea of pardon for our sinnes? true it is indeed, that Popish Confessours doe teach their penitents, when they feele the wrath of God upon them for sinne; To stop the mouth of Conscience, by performance of a *formall humiliatio* and repentance; yea, to offer unto God some ceremoniall duties in way of Satisfaction. But when sorrow seisseth upon the soule, and the man falls into temptation, then it will appeare that these directions were not current; for notwithstanding them, he may want sound comfort in Gods mercie, and runne into despaire without

Concil Tride.
[ff 15. caa. 13]

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without recoverie. And for this cause upon experience it hath been proved, that even Papists themselves in the houre of death, have been content to renounce their owne workes, yea the whole bodie of humane satisfactions, and to cleave onely to the mercy of God in Christ for their salvation.

By these instances, and many more that might be alleddged to this purpose, it is apparent, upon how weake and unstable Grounds the *Cause-divinity* of the Popish Church standeth; and how indirect a course they take for the resolution and direction of the troubled Conscience.

Now by the benefit and abuse of this Doctrine, we see how necessary it is, that in Churches which professe Christian Religion, it should be more taught, and further enlarged then it is. And to this purpose it were to be wished, that men of knowledge in the Ministerie, that have by the grace of God attained unto the *Tongue of the learned*, would imploy their paines this way: not onely in searching in the depth of such points as stand in bare speculation, but in annexing thereunto the grounds and conclusions of practice, whereby they might both informe the judgement, and rectifie the conscience of the hearers. By this meanes it would come to passe, that the poore distressed soule might be relieved, Piety, and Devotion more practised, the Kingdome of Sinne, Satan, and Antichrist weakened and impaired, And the contrary Kingdome of Christ Iesus more and more established.

What the Authour and Contriver of the Discourse ensuing hath done in this behalfe, it is evident by the whole course of his Writings that he hath left behind him: all which as they doe openly shew unto the World, how great a measure of Knowledge and Vnderstanding, with other endowments both of Nature and Grace, the Lord hath enriched him withall, so they doe carry with them the sweet savour of Piety and Sanctification, wherewith he approoved his heart unto God, and his life unto men. Wherein also, upon occasion, he hath propounded and explained sundry notable Rules of direction and resolution of the Conscience; as will appeare to the view of the learned and well-advised Reader.

To let passe all the rest; this present Treatise giveth very sufficient testimonie of his knowledge and dexterity in that kind; which could not be attained unto without great paines,
much

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much observation and long experience. A labour which commendeth it selfe to the Church of God in two respects principally. One, because his grounds and principals are drawneither directly, or by just consequence out of the written Word, and so are of greater to force, convince the conscience, & to give satisfaction to the minde, either doubting, or distressed. The other, for that it is delivered with such perspicuity, and disposed in such order and Methode, as fitteth best for the understanding and memory of any, whosoever shall peruse it.

Now this whole Treatise of the Questions, I have made bold to present unto your Lordship and to publish abroad under your protection. First, because God, who vouchsafeth speciall favour to them that honour him hath adorned your estate with Honour, your person inwardly with many rich graces of his Spirit, & outwardly with the profession and practice of true Religion, a thing directly confirmed by your unfained love of the truth, and continuall favours to the Teachers of the same, the Ministers and Dispensers of the Gospell. Secondly, because as the Author of these Cases, was himselfe in many respects, bound unto your Honour while he lived; so his wife and children for his sake, have received much kindnes at your hands, since his death; a manifest proove of the truth and sincerity of your affection towards him in the Lord. And in the last place, it was my desire, by setting them forth under your name, to give some testimony of duty to your Honour, presuming that as you loved the Author, so you will be pleased to patronize the Work, and favourably to interpret, of the paines and good intention of the publisher. And thus craving pardon for my boldnes, I humbly take my leave, and commend your Lordship to the grace and favour of God in Christ. From, *Emmus. Coll. in Cambridge.*

Your Honours in all duty to be
commanded,

The Pickering.

To the godly and well affected
Reader whosoever.



ID O now at length offer unto thy view
(Christian Reader) the Whole Treatise of
Case-divinity, so farre as the Author pro-
ceeded in the delivery thereof before his death
If thou hast been longer held in expectation
thereof, either thy selfe desirest, or was meet,
I must intreat thy favorable interpretation
of my forbearance, partly in regard of many private distractions &
sundry occurrents wherewith I was detained from this duty, and
partly also in respect of my desire to publish it in such sort to thy
contentment, that it might after Ward require no further filing or
forbishing by secondary Corrections. Wherein, notwithstanding
mine endeavour to the contrary, my hope hath been in part pre-
judiced, by reason of some faults escaped in the Printing, through
want of carefull attendance on the Presse in my necessary absence.
The principall I have noted in a Table before the first Book and the
other of lesser moment, I commend to thy private pardon.

Toncking the Treatise it selfe, I have dealt as faithfully as I
could, keeping close to the Preachers own Words, without any ma-
teriall addition, detraction, or amplification. His Methode remains
the same in the body of the discourse, not admitting the least altera-
tion. Onely it was thought convenient to distinguish it into Bookes
according to the severall distinct parts, the Bookes into Chapters,
the Chapters that were most capable of division into Sections; and
my meaning therein was, to help the memory of the Reader, and to
to avoid tediousnesse the daughter of long some discourses,

Now if in the perusing, thou either finde any thing amisse, or thy
selfe haply not fully satisfied in particular; then remember What is
the Lot of learned mens Works Which are Scripta posthuma (Wher-
of these latter times have yeelded many examples) to be left after a
sort, naked and imperfect, When the Authors themselves are gone,
Who might have brought them to perfection. Consider again, that in
regard of the Weight of this worthy Argument, it were much better
kindly & thankfully to accept & enjoy these labours howsoever im-
parted, then by their supresting to be wholly deprived of such a bene-
fit. And Withall rest with me in hope, that as himself hath first traced
the

To the Reader.

the way and walked by the banks of this maine Sea; so others upon this occasion, will be encouraged to attempt the like course, or at least to enlarge this worke by addition of more particulars. Meane while not doubting of thy Christian acceptance of my paines for thy good, I commend them to thy love, thy selfe unto God and the Word of his grace. Eman. Coll. November 20. 1608.

Thine in Christ Iesus,

Tho. Pleskering.

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„amplu-fini” și „crini”

24. *Enigmas*

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THE FIRST BOOKE OF the Cases of Conscience, concerning

*Man, simply considered in himselfe
without relation to another.*

*The Preface declaring the Ground and
Order of the Treatise following.*

Isaiah 50. 4.

*The Lord God hath given me a tongue of the learned; that I should
know, to minister a word in due time, to him that is wearie.*

IN that part of the Prophecy which goes before, the holy Ghost setteth downe and foretelleth the Calling of the Gentiles, which was to begin at the death of Christ, and from thence to continue unto this day, and so consequently to the end of the world. In the former verses of this Chapter, there is mention made of the rejection of the Jewes; I meane not a generall, but a particular rejection, namely then, when they were in affliction in the dayes of *Isaiah*. Now in this, and so in all other Prophecies of the like kinde, which intreat of this point; Christ himselfe is brought in, speaking in his owne person; and the words of this Chapter from the beginning to this present verse and the rest that follow, are the words of Christ the Mediator.

In the verses going before, he disputes the case of their rejection, and the summe of the whole disputation is: that either he or they themselves were the causes thereof; but he was not the cause, and therefore they themselves by their finnes. The reason, whereby he proves that they themselves were the cause, is framed in this sort. You Jewes cannot bring any writing or bill of divorce, to shew that I rejected you: therefore I appeale even to your owne consciences, whether you have not brought

brought this judgement upon your selves, by your iniquities, verse 1. On the other side, the reason why God was not the cause, is : because he for his part called them in great mercy and love : but when he called they would not obey, verse 2.

Now in the end of the second verse, is contained an answer to a secret reply, that some obstinate Iewe might make after this manner : God hath not now the like power in saving and delivering us, as he hath had in former times : therefore we cannot hope or expect any deliverance from him, and how then shall we doe in the meane while ? To this the Lord himselfe maketh answer, verse 3, 4. that his hand is not shortned, nor his power lessened in regard of greater workes, much lesse in respect of their deliverance ; and though the present affliction which they endured, was great and tedious, yet they were not to be overmuch dismayed in themselves, but rather to be comforted : because God hath given him *the tongue of the learned*, to minister a word in season to the weary and distressed ; and consequently, that he had power to ease and refresh that their wearinesse and affliction.

In this text then, there is set downe one principall duty of Christs propheticall office, by Allusion to the practises of the Prophets in the old Testament, especially those which belonged to the schooles of *Elias* and *Elizau*, who are here tearmed *the learned*. And out of the words thereof, one speciall point of Instruction may be gathered, namely, *That there is a certaine knowledge or doctrine revealed in the word of God, whereby the consciences of the Weake may be rectified and pacified*. I gather it thus : It was one speciall duty of Christs propheticall office, to give comfort to the consciences of those that were distressed, as the Prophet here recordeth Now as Christ had this power to execute and performe such a duty, so he hath committed the dispensation thereof to the Ministers of the Gospell. For wee may not think that Christ in his owne person, ministred and spake words of comfort to the weary, in the times of the Prophets, because he was not then exhibited in our nature ; and yet he did then speake, but how ? in the persons of the Prophets. So likewise, because Christ now in the new Testament, speaks not unto the afflicted in his owne proper person, it remaineth therefore, that he performes this great worke in the Ministry of Pastours and Teachers upon earth, to whom he hath given know-

knowledge, and other gifts to this end and purpose. There must needs therefore be a certain and infallible doctrine, propounded and taught in the Scriptures, whereby the consciences of men distressed, may be quieted and releevd. And this doctrine is not attained unto by extraordinary revelation, but must be drawne out of the written word of God.

The point therefore to be handled is, What this doctrine should be? It is not a matter easie and at hand, but full of labour and difficulty: yea very large, like unto the maine sea: I will onely (as it were, walke by the bankes of it, and propound the heads of doctrine, that thereby I may, at least, occasion others, to consider and handle the same more at large.

That I may proceede in order: First, I am to lay downe certaine Grounds or Preambles, which may give light and direction to the things that follow: and in the next place, I will propound and answer the maine and principall. Questions of Conscience.

CHAP. I.

Of the two first Grounds of Cases, Confession, and the degrees of Goodnesse.



THE Grounds or Preambles are especially foure. The first, touching Confession. The second, touching the degrees of Goodnesse in things and actions. The third, touching the degrees of Sinne. The fourth and last concerning the Subjection and Power of conscience. Of these in order.

Sect. I.

The first Ground is, That in the troubles of conscience, it is meete and convenient, there should alwaies be used a *private Confession*. For James saith, *Confesse your faults one to another, & pray one for another*, thereby signifying that Confession in this case, is to be used as a thing most requisite. For in all reason, the Physitian must first know the disease, before he can apply the remedy: and the griefe of heart will not be discerned, un-

Iam. 5. 16.

lesse it be manifested by the confession of the party diseased; and for this cause also in the griefe of conscience, the *scruple*, that is the thing that troubleth the conscience, must be known.

Neverthelesse in private confession, these caveats must be observed. First, it must not be urged, as a thing simply or absolutely necessary, without which there can be no salvation. Again, it is not fit that confession should be of all sinnes, but onely of the *scruple* it selfe, that is, of that or those sinnes alone, which doe trouble and molest the conscience. Thirdly, though confession may be made to any kind of man, *Confesse one to another*, (saith *'ames*,) yet is it especially to be made to the Prophets and Ministers of the Gospel. For they in likelyhood, of all other men, in respect of their places and gifts, are the fittest and best able to instruct, correct, comfort and enforme the weake and wounded conscience. Lastly, the person to whom it is made, must be a man of trust and fidelity, able & willing to keep secret things that are revealed, yea to bury them (as it were) in the grave of oblivion, for *Love covereth a multitude of sinnes*.

Sect. 2.

The next Ground is touching the degrees of Goodnesse in humane things and actions. Goodnesse in things is two-fold; uncreated and created. Vncreated is God himselfe, who never had beginning, and who is goodnesse it selfe, because his nature is absolutely and perfectly good, and because he is the author and worker thereof, in all things created. Created goodnes, is that whereby the creature is made good; and it is nothing els, but the fruit of that goodnesse, that is essentially in God. Now the degrees thereof are these. There is a generall or naturall Goodnesse in creatures, and a more speciall or morall Goodnesse.

Generall Goodnesse is that, whereby all creatures are accepted and approved of God, by whom they were both created and ordained. Thus every creature is good, partly by creation, and partly by ordination. By creation it is, that the substance of each creature, as of the Sunne, the Moone, the Earth, Water, Meate, Drinke, &c. is good, having the being thereof from God

God. Hence also the essentiall properties, quantities, qualities, motions, actions and inclinations of the creatures, in them selves considered, with all their events, are good. By the same generall goodnesse also, even the Divell himselfe and his actions, as he is a substance; and as they are actions, having their being from God, are good. Things againe do take unto them the condition of Goodnesse, not onely by creation, but also by Gods ordination, whereby they are directed and appointed, to some certaine uses and ends. Thus the evill Conscience, Hell, and Death are good, because they are ordained of God, for the execution of his justice, howsoever in themselves and to us they be evill.

Besides this generall and naturall goodnesse, there is also a *speciall* or *morall* goodnesse properly so called: and it is that, which is agreeable to the eternall and unchangeable wisdom of God revealed in the Morall Law, wherein it is commanded; and things as they are therein commanded to be done by God, are good *morally*. Now of actions *morally* good, there be two degrees: for they are either good in themselves alone, or good both in themselves, and in the doer. In themselves alone some things be *morally* good: for example, when a wicked, man gives an almes it is a good worke onely in it selfe, but not good in the doer, because it is not done in faith, and from a good conscience: and so are all the vertues of the Heathen *morally* good in themselves, but they are not good in heathen men: for in them they are but * *beautifull sinnes*. The next degree of goodnesse is, whereby things and actions are both good in themselves, and in the doer also, Of this sort were the prayers and almes of *Cornelius* good in themselves, and in him also, because he was a beleever.

* Splendida
peccata.

A 7. 10.

Now, opposite to things and actions *morally* good or evill, are actions and things of a middle nature, commonly tearmed *Indifferent*, which in themselves being neither good nor evill, may be done or not done without sinne; In themselves I say, for in their circumstances, they are and may be made either evill or good. And here we must remember, to put a difference betweene conveniency, and inconveniency, which ariseth from the nature of indifferent things. * *Conveniency* is, when a thing or action is so fitted to the circumstances, and the circumstances fitted to it, that thereby it becomes a thing Convenient.

On the other side, *Inconuenience* is when the thing or action is done in unmeet circumstances, which bring some hurt or losse to the outward man, or stand not with decency: and therefore do make it to be *Inconuenient*. And by this that hath beene said, we may discern, when an action is good, evill, indifferent, convenient, or inconvenient.

CHAP. II.

Of the nature and differences of Sinne.

THe third Ground is, touching the degrees or differences of Sinne. And here we must first of all search, what is Sinne properly, and what is properly a Sinner.

SECT. I.

1 Joh. 3. 4

Sinne in his proper nature (as Saint *John* saith) is an *anomy*, that is, a want of conformity to the Law of God. For the better understanding whereof, we must know, that there were in *Adam* before his fall, three things not to be severed one from the other; the substance of his body and soule: the Faculties and powers of his body and soule: and the Image of God consisting in a straightnesse, and conformity of all the affections, and powers of man to Gods will. Now when *Adam* falls, and sinnes against God, what is his sinne? Not the want of the two former, (for they both remained) but the very want, and absence of the third thing, namely of conformity to Gods will. I make it plaine by this resemblance; in a musickall instrument, there is to be considered, not onely the instrument it selfe; and the sound of the instrument, but also the harmony in the sound. Now the contrary to harmony, or the disorder in musick, is none of the two former; but the third, namely the discord, which is the want or absence of harmony, which we call *dis harmony*. In the same manner, the sinne of *Adam*, is not the absence either of the substance, or of the faculties of the soule and the body, but the want of the third thing before named: and that is, conformity or correspondency to the will of God, in regard of obedience. but some may say, the want of conformity in the powers of the Soule, is not sinne properly:

perly : because in sinne, there must be not onely an absence of goodnesse, but an habite or presence of evill. I answer, that this very want of our conformity, is not onely the absence of goodnesse ; but also the habite or presence of evill. For as this want enters in, and is received into mans nature, it is properly a want or absence of goodnesse ; againe after it is received into the nature of man, it continues and abides in the powers and faculties thereof, and so it carries the name of an habite.

It may be said againe that lust and concupiscence, that is, Originall sinne, drawes the heart away from the service of God and entises it to evill. Now to entise or draw away, is an action, and this action cannot proceed of a meere privation or want.

Ans. We must consider Originall sin two wayes : first joynedly with the thing or subject, in which it is ; secondly by it self in his owne nature. If we consider it with his subject, it is an evill inclination or action ; but if we consider it simply in it owne nature, it is no inclination, or action, but a want. And the like consideration is to be had of actuall sinne. For example : In murder there are two things : one is, the action of moving the body, and of holding up the weapon, &c. which is no sinne properly, if it be considered as an action : because every action comes from God, who is the first cause of all things and actions. Againe, in murder there is a second thing, namely, killing or slaying of the man, which is the disorder or aberration in the action, whereby it is disposed to a wrong use and end : and thus the action is a sin, namely, in respect it wants conformity to the will of God. The nature then of the sinne lies not in the action, but in the manner of doing the action : and Sinne properly is *nothing formally subsisting or existing* (for then God should be the author of it, in as much as he is the creatour and ordainer of every thing and action) but it is an *ataxie*, or absence of goodnesse and uprightness, in the thing that subsisteth. Whereupon it is well and truly said in Schooles, *In sinne there is nothing positive* : but it is a want of that which ought to be, or subsist partly in the nature of man, and partly in the actions of nature. Thus we see what Sinne is.

In peccato nihil positivum.

Sect. 2.

1. Culpa.

2. Reatus.

3. Pœna.

The second thing to be considered, is, what is a Sinner properly? For the knowledge hereof, we must consider in every sinne foure things: first, the *fault* whereby God is offended: then, the *guilt* whereby the conscience is bound over unto punishment: thirdly, the *punishment* it selfe, which is eternall death. Of these three, not the guilt or punishment; but the fault or offence, makes a man a sinner.

4. Maculas.

Howbeit here is a further difficulty. When a man hath committed some offence, and the said offence is done and past, it may be some twenty or thirty yeares: yet the party offending, doth not therefore cease to be a sinner. Now then I demand, what is the very thing, for which he is named and tearmed still a sinner in the time present, the offence being past? The answer is, that every actuall sinne, beside the three former, must be considered with a fourth thing, to wit, a certain *staine* or *blot*, which it imprints and leaves in the offender as a fruit: and that is an inclination, or evill disposition of the heart, whereby it becomes more apt and prone to the offence done, or to another sinne. For looke as the dropsie man, the more he drinks, the drier he is, and the more he still desires to drinke: even so a sinner, the more he sinnes, the apter is he to sinne, and more desirous to keepe still a course in wickednesse. And as a man that looks upon the Sunne, if he turne his face away, remains turned untill he turnes himself againe: so he that turnes from God by any sinne, make himself a sinner, & so remains untill he turne himselfe againe by repentance. Thus *David* was a sinner, not onely in the very act of his adultery and murder: but even when the act was done and past, he remained still a murderer and an adulterer; because a new, or rather a renewed pronenesse to these, and all other sinnes, tooke place in his heart by his fall, and got strength, till he turned to God by repentance, upon the admonition of the Prophet. The thing then, whereby a sinner is tearmed a sinner, is the fault, together with the fruit thereof, namely, the Blot imprinted in the soule, so oft as men do actuall offend.

The Use of this doctrine touching sinne, is twofold. First, by it we learne and see what is Originall sin, whereby an infant
in

in the first conception and birth is indeed a sinner. Every Infant must be considered as a part of *Adam*, proceeding of him and partaking of his nature : and thereby it is made a sinner, not onely by imputation of *Adams* offence, but also by propagation of an aptnesse, and pronenesse unto every evill, received together with nature from *Adam*. And thus ought we to conceive. Originall sinne, not to be the corruption of nature alone, but *Adams* first offence imputed, with the fruit thereof the corruption of nature, which is an inclination unto evill, derived together with nature from our first Parents. Secondly; by this we are taught to take heed of all and every sinne, whether it be in thought, word, or deed : because the committing thereof, though in respect of the act it passeth away in the doing, yet it breedeth & increaseth a wicked disposition in the heart, (as hath beene said) to the offence done, or any other sinne. Men deceive themselves, that think all the evill of sinne, to be onely in the act of sinning and to go no further ; whereas indeed every offence hath a certaine blot going with it, that corrupteth the heart, and causeth man to delight and lie in his offence : which lying in sinne is a greater cause of damnation, then the very sinne it selfe. This therefore must admonish us, to take heed least we continue in any sinne : and if it fall out, that through infirmity we be overtaken by any temptation we must labour to rise againe, and turne from our sinne to God, by new and speedy repentance.

Sect. 3.

Thus much of Sinne it selfe. Now follow the Differences thereof, which are manifold. The first sort are to be gathered from the causes and beginnings of sinne in man : which are threefold, Reason, will, and Affection.

The differences of sinne in respect of Reason are these ; First, some are sinnes of knowledge some of ignorance. A sinne of knowledge is, when a man offends against his knowledge, doing evill when he knoweth it to be evill : and this is greater then a sinne of ignorance ; for *he that knoweth his masters will, and doth it not shall be beaten with many stripes*. A sinne of ignorance is, when a man doth evill, not knowing it to be evill. Thus *Paul* was a blasphemer, an oppressour, and persecuted the Church

of

of Christ ignorantly, and in a blinde zeale, not knowing that which he did to be evill. Now by ignorance, here I meane an ignorance of those things w^{ch} ought to be known; and this is twofold: simple or affected. Simple ignorance is when a man after diligence and good paines taking, still remaines ignorant: this ignorance will not excuse any man, if it be of such things as he is bound to know: for it is said, *He that doth not his masters Will, by reason he knew it not, shall be beaten with stripes*, though fewer.

And in this regard, even the Heathen which knew not God, are inexcusable, because they were bound to have knowne him. For *Adam* had the perfect knowledge of God imprinted in his nature, and lost the same through his owne default, for himselfe and his posterity. And it is the commandement of God (whereunto every man is bound to performe obedience) that man should *know him*, that is, his will and word.

But some may say then, how can any man be saved, seeing every man is ignorant of many things which he ought to know?

Ans. If we know the grounds of religion, and be carefull to obey God according to our knowledge, having withall a care and desire, to encrease in the knowledge of God and his will, God will hold us excused: for our desire and endeavour to obey, is accepted for obedience it selfe. And the greater this simple ignorance is, the lesser is the sinne. For hereupon it was, that *Peter* lessened, and (in some sort) excused the sinne of the Jewes, in crucifying Christ, because they did it *through ignorance*: and so doth *Paul* his sinne in persecuting the Church, when he alledgeth, that it was *done ignorantly in unbelieve*. But howsoever this sinne by such meanes may be lessened, yet remaines it still a sinne worthy condemnation. Affected ignorance is, when a man takes delight in his ignorance, and will of purpose be ignorant: not using but contemning the meanes, whereby to get and encrease knowledge: and that carelessly and negligently, because he will not leave sinne which he loveth, nor forsake the evill trade of life, wherein he delighteth. This is the sinne of those whereof *Job* speaketh, who say unto God, *Depart from us: for we desire not the knowledge of thy Ways*. And of whom *David* complaineth, that *they flatter themselves in their owne eyes, and have left of to understand, and so do good*. This ignorance is damnable and divelish: it excuseth no man, but doth rather aggravate

Acts 3. 7.

2 Tim. 1. 13.

Job 21. 14.

Psal. 36. 2. 3.

aggravate and encrease his sinne: yea is it the mother of many grievous enormities.

Againe, Ignorance is twofold: of the ^a Law, or of the thing the Law requireth. Ignorance of the law is, when a man knows not the Law of God written, nor the Law of nature. This ignorance may somewhat lessen the sinne, but it excuseth no man: because it is naturall, and every man is bound to know the Law. Ignorance of the thing the Law requireth, is the Ignorance of the ^b fact: that is either with the fault of the doer, or without the fault.

^a Ignorantia
juris.

^b Ignorantia
facti.

Faulty ignorance, is the ignorance of a fact, which he might have prevented. As when a man in his drunkenesse killeth another: in this fact, not knowing what he doth, he also knoweth not that he hath offended: and yet because he might have prevented his drunkenesse, therefore he is faulty, and sinneth. Faulty ignorance is, when a fact is done, which could not be either knowne, or avoyded before hand. For example: if a man be lopping a tree, and his axe head fall from the helve, out of his hand, and kills another passing by; here is indeed manslaughter, but no voluntary murder: because it was a thing that could not be avoyded, and did not fall out through his default. And this ignorance is excusable,

The second Fountaine of Sinne, is the Will, from whence arise these three differences of sinnes: some are from the will immediately, some besides the will, and some are mixt, partly with the will, and partly against the will.

Sinnes proceeding from the will, are properly tearmed *voluntary*; such as the doer mooved by his owne will commits, though he know them to be evill. And here, the more free the will is, the greater is the sinne: for will added to knowledge, makes the sinne greater. Under voluntary sinnes, are comprehended all such, as proceed from stirred affections, as when a man tells a lie for feare. or striketh another in anger: and the reason is, because these offences, though they are not done upon deliberation, but arise from the violence of affection, yet they doe not exclude Consent. Hither also we may referre, sins committed by compulsion: as when a man is forced to deny his religion, his offence in deede and in truth is voluntary. (though some otherwise think it to be a mixt action.) For compulsion doth not reach to the will, but to the outward man,

and

and serves to draw forth consent : and when consent is yielded, he denies his religion voluntarily : for *the Will cannot be constrained.*

Voluntas non
cogitur.

In the next place, sinnes beside the will are such, as are neither directly from the will, nor against it. Of this sort are the first sudden motions unto sinne, conceived in the heart with some inward pleasure and delight : and these are truely sinnes, though in respect little sinnes ; condemned in the last commandement. And they are not from the will, because they go without and before consent : neither yet are they against the will, because then the heart would not take delight in them.

Here by the way, we are to note, against the doctrine of the Papists, that all sinnes are not voluntarie : for whatsoever wanteth conformity to the Law of God, is sinne, whether it be with consent of will or no. But many such desires and delights, arise suddenly in the heart of man, which are not according to the law of God, and have no consent or approbation of will. In like manner, when one man kills another, thinking that he killeth a wild beast ; if the same man remembreth afterwards what he hath done, and is not grieved for the fact, in this case he hath sinned ; because his not grieving, is offensive unto God, though the fact were meereley besides his will.

Mixt sinnes are partly from the will, partly against it. Of this sort are the workes of the man regenerate, which are done partly with his will, and partly against his will, being partly good, and partly evill. The reason hereof is this ; There are in man after regeneration, two contrary grounds or beginnings of actions : to wit, naturall corruption, or the inclination of the minde, will, and affections, to that which is against the Law, called the Flesh ; and a created quality of holinesse wrought in the said faculties by the holy Ghost, tearmed the Spirit. And these two are not severed, but joyned and mingled together, in all the faculties and powers of the soule. Now betweene these, there is a continuall combate, corruption fighting against grace, and grace against corruption. Hence it is that there being even in one and the same will contrary inclinations, there must necessarily flow from the man regenerate, contrary actions ; the flesh in every action, willing that which is evill, and the Spirit on the other side, that which is good. This *Paul* confessed and acknowledged, upon his owne experience, after his conversion

version, when he said; *To Will is present with me, but I finde no* Rom. 7. 18
meanes [perfectly] to doe that which is good. and 23 23
Againe, I delight in the law of God, concerning the inner man: but I see another law in
my members, rebelling against the law of my minde, and leading me
captive to the law of sinne which is in my members.

The third Ground or Fountaine of Sinne in man, is Affection; from whence do proceed two kindes, namely, sinnes of Infirmitie, and sinnes of Presumption.

Sinnes of Infirmitie are such, as proceed from the sudden passion of the mind, and the strong affections of the heart: as from harted, grieve, anger, sorrow, and such like. These sinnes are commonly thought to be in all men: but the truth is, they are properly incident to the regenerate. For infirmitie cannot be said properly to be in them, in whom sinne hath firmity or strength, and where there is no power of grace at all. Againe, the man that is regenerate, sinneth not, neither when he would; because he is restrained by the grace of God that is in him: nor in what manner he would, partly because he sinneth not with all his heart the strength of his flesh being abated by the Spirit; and partly for that being fallen, he lies not still, but recovers himselfe by speedy repentance. An evident argument, that the sinnes whereinto he falleth, are not presumptuous, but are ordinarily of weaknesse and infirmitie.

Sinnes of Presumption are such, as proceed from pride, arrogancy, willfullnesse, and haughtinesse of mans heart. Against these *David prayeth saying, Let not presumptuous sinnes have dominion over me.* And of them there be three degrees. Psal. 9 1.

The first is: when a man willfully goeth on in his sinnes, upon an erroneous perswasion of Gods mercy, and of his owne future repentance; this is the sinne of most men.

The second is, when a man sinneth willfully, in contempt of the law of God: this is called by *Moses*, a sinne with a *high hand* Numb 15 30
 and the punishment thereof was, by present death to be cut off from among the people.

The third, when a man sinneth, not onely willfully and contemptuously, but of malice and spight against God himselfe, and Christ Iesus. And by this we may conceive what is the sinne against the holy Ghost: which is not every sinne of presumption, or against knowledge and conscience: but such a kind of presumptuous offence, in which true religion is renounced: and
 that

that of set purpose and resolved malice, against the very Majesty of God himselfe and Christ, *Heb. 10 29.*

Sect. 4.

Now follow other Differences of sinne in regard of the object thereof, which is the Law. In respect of the Law, sinne is twofold: either of Commission or of Omission. I say, in respect of the Law, because God hath revealed in his Law two sorts of precepts: the one wherein some good thing is commanded to be done, as to love God with all our hearts; and our neighbour as our selves: the other wherein some evill is forbidden to be done as the making of a graven Image, the taking the name of God in vaine, &c.

Now a sinne of Commission is, when a man doth any thing, that is flatly forbidden in the Law and word of God: as when one man kills another, contrary to the Law, which saith, *Thou shalt not kill.* A sinne of Omission is, when a man leaveth unperformed, some duty which the Law requireth: as for example, the preserving of his neighbours life, or good estate, when it lieth in his power so to doe. These also are truly sinnes, and by them as well as by the other, men shall be tried in the last judgement.

Sinnes of Omission have three degrees. First, when a man doth nothing at all, but omits the duty commanded, both in whole and in part; as when having opportunity and ability, he doth not moove so much as one finger, for the saving of his neighbours life.

Secondly, when a man performes the duty injoynd, but failes both in the manner and measure thereof. Thus the Heathen failed in doing good works, in that the things which they did, for substance and matter were good and commendable, being done upon civill and honest respects, and referred to the common good; yet in truth their actions were no better then sins of omission, in as much as they issued from corrupted fountaines, hearts void of faith: and aimed not at the maine end, and scope of all humane actions, the honour and glory of God.

Thirdly, when a man doth things in a right manner, but faileth in the mea'ure thereof. And thus the children of God doe sinne in all duties of the law. For they doe the good things
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the law commandeth, in loving God and their neighbour: but they cannot attaine to that measure of love, which the law requireth. And thus the best men living do sinne in every good worke they doe: so as if God should enter into judgement, deale with them in the rigour of his justice, and examine them by the strict rule of the Law, he might justly condemne them, even for their best actions. And in this regard, when we pray daily for the pardon of our sinnes, the best workes we doe, must come in the number of them: because we faile, if not in substance and manner, yet at the least in the measure of goodnesse, that ought to be in the doing of them. We must also have care to repent us, even of these our sinnes of Omission, as well as of the other of Commission: because by leaving undone our duty, we doe oftner offend, then by sinnes committed: and the least Omission enough to condemne us, if it should be exacted at our hands.

SECT. 5.

The next difference of sinnes may be this: Some are Crying sinnes, some are sinnes of Toleration.

Crying sinnes I call those, which are so hainous, and in their kind so grievous, that they hasten Gods judgements and call downe for speedy vengeance upon the sinner. Of this kinde there are sundry examples in the Scriptures, principally foure. First, *Cains sinne* in murtherring his innocent brother *Abell*; whereof it was said, *The voice of thy brothers blood crieth unto me from the earth.* The next is, the sinne of *Sodome & Gomorrha*, which was pride, fulnesse of bread, abundance of idlenesse, unmercifull dealing with the poore, and all manner of uncleanness; *Ezech. 16.* and of this the Lord said, that *the cry of Sodome and Gomorrha was great, and their sinnes exceeding grievous.* The third is, the sinne of *Oppression*, indured by the Israelites in Egypt, at the hand of *Pharao*, and his task-masters. The fourth, is mercilesse Injustice in wrongfull withholding and deteining the labourers hire.

Now are they called Crying sinnes, for these causes: First, because they are now come to their full measure and height; beyond which God will not suffer them to passe, without due punishment. Again, the Lord takes more notice, and inquires further

Gen. 4. 10.

Gen. 18. 10.

Exod. 3. 7 & alius.

Exod. 22. 1

27.

Iam 5. 4

further into them, then into others, by reason that they exceed and are most eminent where they be committed. Thirdly, they call for present help to the afflicted and wronged, and consequently for speedy execution of vengeance, upon the authors and committers of them. And lastly, because God is wont to give care unto the cries of those that indure so heavy measure at the hands of others, and accordingly to helpe them, and reward the other with deserved punishment.

Next unto these are finnes of Toleration, lesler then the former: which though in themselves they deserve death, yet God in his mercy shewes his patience and long sufferance, upon the committers thereof, either deferring the temporall punishment, or pardoning both temporall and eternall to his Elect. Such a sinne was the ignorance of the Gentiles before Christs coming: which God deferred to punish, and (as we say)* *Winked* at it.

Acts 17 30
Winketh.

More especially, there be three sorts of finnes of Toleration: the first is Originall sinne, or concupiscence, in the regenerate after regeneration, and the fruits thereof: for it is not quite abolished by regeneration, but remaines more or lesse molesting and tempting a man till death. And yet if we carry a constant pur-
not to sinne, and indeavour our selves to resist all tentations: this concupiscence of ours, shall not be imputed unto us, nor we condemned for it. And to this purpose the holy Apostle saith, *There is no condemnation to them that are in Christ.* Yet saith he not, *There is nothing Worthy condemnation in them:* for Originall sinne remaines till death, truly deserving damnation, though it be not imputed.

Rom 8 1

The second kinde of finnes of Toleration are secret, unknowne, and hidden finnes in the regenerate. For *who can tell how oft he offendeth?* saith David. When a man that is the childe of God, shall examine his heart, and humble himselfe even for all his particular finnes, which he knoweth by himselfe: there shall yet remaine some unknowne finnes of which he cannot have a particular repentance; and yet they are not imputed, when there is repentance for knowne finnes. As for example, David repents of his murther and adultery, and yet afterwards (erring in judgement by reason of the corruption of the times) he lived to his death in the sinne of polygamy, without any particular repentance, that we heare of. In like manner did the

Psalme 19

Patriarkes,

Patriarkes, who may not altogether be excused: yet they were not condemned thereof: neither were they saved without repentance for this sinne, but God in mercie accepted a generall repentance for the same. And the like is the case of all the Elect, in regard of their secret and hidden faults: for unlesse God should accept of a generall repentance for unknown sinnes, few or none at all should be saved. And herein doth the endles mercie of God notably appeare, that he vouchsafeth to accept of our repentance when we repent, though not in particular as we ought to do. Nevertheless, this must not encourage or imbolden any man to live in his sinnes, without turning unto God. For unlesse we repent in particular, of all the sinnes we know, not onely our known offences, but even our secret sinnes shall condemne us. Many sinnes are committed by men, which afterwards in proesse of time are quite forgotten. Others are committed, which notwithstanding are not known, whether they be sinnes or no. And in doing the best duties we can, we offend often and yet when we offend, we perceive it not: and all these in the regenerate, through the mercie of God, are sinnes of Toleration in respect of particular repentance.

The third kind of sinnes of Toleration, are certaine particular facts of men not approved of in Scripture, and yet remitted in respect of punishment. Such was the fact of *Zipporah*, in circumcising her child, in presence of her husband, he being able to have done it himself, and she having no calling, to doe that which she did. For though the hand of God was against him, yet was he not sick, (as some would excuse the matter) neither is there any such thing in the text: but it is rather to be thought that she her self circumcised her sonne in haste, to prevent her husband, for the deed was done in some indignation, and she cast the foreskinne at his feet. And yet because this fact was some manner of obedience, in that the thing was done which God required, (though not in the manner that he required) God accepted the same, and staied his hand from killing *Moses*. Thus God accepted of *Ahabs* humility, though it were in hypocrisie, because it was a shew of obedience: and for that deferred a temporall punishment, till the daies of his posteritie. God sent Lyons to destroy the Assyrians that dwelt in Samaria, for their Idolatrie: yet so soon as they had learned to feare the Lord after the manner of the God of Israel, though

Exod. 4. 25.

1. King. 17.

2. King. 17.

they mingled the same with their own Idolatrie, God for that halfe obedience suffered them to dwell in peace.

Seet. 6.

1 Sam. 1. 1.

The sixt distinction of Sinnes, may be this: some are sinnes against God, some against men. This distinction is grounded upon a place in *Samuel*: *If one man sin against another, the Iudge shall iudge it, but if a man sinne against the Lord, who shall pleade for him?*

Sinnes against God are such, as are directly and immediately committed against the maiestie of God. Such are Atheisme, Idolatry, Blasphemy, Perjury, Profanation of the Sabbath, and all the treaches of the first Table.

Mat. 18.

Sins against men are injuries, hurts, losses, & damages; whereby our neighbour is in his dignitie, life, chastitie, wealth good name, or any other way justly offended, or by us hindred. And such actions must be considered two wayes: First, as they are injuries and hurts done unto our neighbour: and secondly, as they are anomies, or breaches of Gods law, forbidding us to do them; and in this second respect they are called sinnes, because sinne is properly against God: and therefore by sinnes against man we are to understand injuries, losses, or dammages done unto them. In this sense must that place in *Matthew* be expounded: *If thy brother sinne against thee, &c.*

Seet. 7.

1 Cor. 6. 18.

The seaventh Difference of sinnes, is noted by *S. Paul* where he saith *Every sinne that a man doth, is without the bodie: but hee that commits fornication, sinneth against his own bodie.* In which place it is implied that some sinnes are without the bodie, and some against mans own bodie.

Sinnes without the bodie, are such sinnes as a man committeth, his bodie being the instrument of the sinne, but not the thing abused such are Murther, Theft, and Drunkennesse; for in the committing of these sinnes, the bodie is but a helper, and onely a remote instrumentall cause, and the thing abused is without the bodie. For Example in drunkennesse, the thing abused by the drunkard is wine or strong drinke: in theft another

ther many goods: In murther, the instrument whereby the fact is committed. The bodie indeede conferres his halpe to these things; but the injurie is directed to the creatures of God, to the body and goods of our neighbour. And such are all finnes, adulterie onely excepted.

Sinnes against the bodie, are those in which it self is not onely the instrument, but the thing abused also. Such a sinne is adulterie onely, and those that are of that kind, properly against the bodie: first, because the bodie of the sinner, is both a furthering cause of the sinne, and also that thing which he abuseth against his own selfe. Secondly, by this offence he doth not onely hinder but lose the right, power, and propertie of his bodie, in that he makes it the member of an harlot. And lastly, though other finnes in their kind do bring a shame and dishonour upon the bodie, yet there is none that sitteth so nigh, or leaveth a blot so deeply imprinted in it, as doth the sinne of uncleannes.

Sect. 8.

The eight distinction of finnes is grounded upon *Pauls* exhortation to *Tymothie*: *Communicate not with other mens finnes.* 1.Tim.5.22. Sinnes are either other mens finnes, or Communication with other mens finnes. This distinction is the rather to be knowne and remembred, because it serves to extenuate or aggravate finnes committed.

Communication with sinne is done sundry wayes. First by counsell thus *Caiphas* sinned when he gave counsell to put Christ to death. Secondly by commandement: so *David* sinned in the murther of *Uriah*. Thirdly, by consent, or assistance, *Rom.* 1. 31. Thus *Saul* sinned in keeping the garments of them that stoned *Steeven*, *Act.* 22. 20, and 7. 8. Fourthly, by provocation: thus they sinne that provoke others to sinne, and hereof *Paul* speaketh when he saith *Fathers must not provoke their children to wrath.* *Ephes.* 6. 4. Fifthly by silence, or negligence. This is the sinne of the Minister, when men are called to reprove sinne and do not. Sixthly, by flatterie, when men sooth up others in sinne. Seaventhly by winkling at finnes or passing them over by sleight reproof, *Eph.* 5. 11. Thus *Elia* sinned in rebuking his fornes, and thereby brought a temporall judgment

Prov. 17. 15.

upon himself and his family, 1. Sam. 2. 4. Eightly by participation Eph. 5. 7. and thus they doe sinne that are receivers of theeves. Ninthly by defending another man in his sinne: for *he that iustificeth the wicked and condemneth the iust, even they both are an abomination to the Lord.*

Sect. 9.

1. Tim. 25. 24

The ninth distinction followeth. *Some mens sinnes* (saith Paul) *are open before hand, some follow after.* Which place by some is expounded thus: Some mens sinnes are kept secret, till the last judgement, and some are revealed in this life, before that day. This I think is a truth, but not the meaning of the text. For in the 23. verse The Apostle spake of Ordination, giuing charge to Timothy, that he should not suddenly admit any into Ecclesiasticall offices, lest he did partake with their sinnes. Now in this 24. verse he rendereth a reason thereof, saying, *Some mens sins are open before hand:* that is, some mens faults and wants are known, before their ordination to Ecclesiasticall offices, and of such the Church may know what to judge and say. But some again follow after, that is, they are not revealed till after their Ordination: and thus *Iudas* his wickednesse did not appear at the first, but was revealed after he was called to be an Apostle.

Rom. 6. 23.

And thus we see, what be the Differences of Sinnes: touching all which, this must be held, and remembered for a Ground, That every sinne, in what degree soever it be, is mortal of it selfe: and no sinne is veniall in its own nature. For *the wages of every sinne is death:* And, *Cursed is every one that continueth not in all things, that are written in the booke of the Law, to do them,* Gal. 3. 10. This Ground must be holden against the Church of Rome: who in her Case diuinity useth to pacifie the conscience, by teaching men, that sundry sinnes are veniall.

Sect. 10.

Now though every sinne of it selfe, be mortall, yet all are not equally mortall; but some more some lesse. For the better understanding whereof it is to be remembered, that in sinne there be sundrie steps and degrees, whereby one and the same sinne may

may be lessened or increased, and to become more or lesse hainous before God.

If it be asked, how can this be? I answer that Sinne may admit aggravation, or extenuation, sundrie wayes. First by the Circumstances which are principally seaven.

The first, is the subject or *person* sinning. For example: The sinne of a publike person, is more hainous, yea more mortall, then the sinne of a private man, because he is in eminent place, and his actions are more exemplary and scandalous, then the actions of inferiour men. The servant that *knowes his masters will*, if he doth it not, is the greater sinner, and shall endure a greater punishment, then he that neglects the same upon simple ignorance, *Matth. 10. 15*. The Minister and dispenser of the Word, if he be unfaithfull and unprofitable, his offence, and consequently his punishment, is farre greater then other mens, *Matth. 5. 13*.

The second is the object or partie which is offended. In this respect was that the Iewes did more hainously sinne in crucifying Christ the sonne of God, *the Lord of glorie*, then did their fathers which persecuted and killed the Prophets. A gaine the word of God teacheth that the injurie that is done unto those whom God tenderly loveth, is farre more displeasing unto him, then if it were done to others. *He that toucheth you* (saies the Prophet, meaning the Iewes his chosen and beloved people) *toucheth the apple of the eye*, *Zach 2. 8*. The man that deviseth mischief against his harmlesse brother that *dwelleth peaceably by him*, committeth a sinne most odious unto God and man *Prov. 3. 29*; *Psal. 7. 4*. He that is called and converted unto God and Christ, and maketh not honest provision for *his owne which are of his familie*, is so notorious an offender, that *S. Paul* holds him a *denyer of the faith and worse then an Infidel*. *1. Tim. 5. 8*. The person that shall rail upon the iudge, or speake evill of the *Ruler of his people*, is a greater transgressor of Gods commandement, then he that revileth, or abuseth an ordinarie man, *Exod. 22. 28*.

The third is, the thing done in which the offence is committed. Thus to falsifie the word of God, and to prophane his Worship and Service, is much more abominable in his sight, then is the falsifying of the word of a man, or the abuse of humane lawes and ordinances. Thus again the hurting and endama-

ging of the person and life of our neighbour, is a more odious offence, then is the diminishing of his goods and outward estate: and the hurt that redoundeth by our default unto his soule is more offensive everie way then the wrong that is offered unto his bodie.

The fourth is the place where it is done. According to this Circumstance if a man shall either speake or do any thing, that comes under the name of a breach of pietie or justice, in publicke place; as in *the congregation in open court or generall assembly*, and that with publike and generall scandall: he is a greater offender then if he spake or did the same at home, in his closet.

The fift is the End. In regard hereof, he that stealeth, from another, that whereby he may satisfie his hunger, and save his life, being driven to extreame necessity: offendeth in a lower and lesse degree then the thiefe that robbeth by the high way side, for this end to enrich himself by the losses of other men.

The sixt is the Manner how? Thus he that committeth uncleannesse in the outward act, doth more grievously sinne and with greater scandall, then if he onely entertained an uncleane thought into his heart. And he that sinneth of set purpose and presumption, or of obstinate and resolved malice against God, hath proceeded unto a higher degree of iniquitie, then if he had fallen upon ignorance, infirmitie or disordered and distempered affection. In like manner, the sinne of the Jewes, in forcing *Pilate*, by their threatning tearmes (as that he was an enemy to *Cesar*, &c.) to the unjust condemnation of Christ Iesus, was an higher degree then the sinne of *Pilate* himselfe, who yeelding unto their importunitie, pronounced sentence against him, *Ioh. 19. 16*. The last is the Time, which also serves to aggravate the sinne. For ordinarie disobedience in the time of grace and wilfull neglect of Gods calling in the abundance of meanes, is a great deale more damnable, then the commission of sinne in the dayes of ignorance and blindness, when the like meanes are wanting.

The second way to aggravate sinne, is by addition of sinne to sinne: And that is done sundrie wayes: first by committing one sinne in the neck of an other; as *David* sinned, when he added murder to adulterie. Secondly by doubling and multiplying of sinne, that is by falling often into the same sinne. Thirdly, by lying in sinne without repentance. And here it must

be

be remembered that men of yeares, living in the Church, are not simply condemned for their particular sinnes; but for their continuance and residence in them. Sins committed make men worthy of damnation but living & abiding in the without repentance is the thing that brings damnation. For as in the militant Church men are excommunicate, not so much for their offence, as for their obstinacie; so shall it be in the Church triumphant; the kingdome of heaven shall be barred against men not so much for their sin committed, as for their lying therein without repentance. And this is the manner of Gods dealing with those that have lived within the precincts of the Church; they shall be condemned for the very want of true faith and repentance. This should admonish everie one of us, to take heed lest we lie in any sinne: and that being any way overtaken we should speedily repent, lest we aggravate our sin by continuance therein, and so bring upon our selves swift damnation.

Thirdly the same sinne is made greater or lesser four wayes: according to the number of degrees in the committing of a sinne noted by S. James, *Temptation, Conception, Birth, and perfection*. Actual sinne in the first degree of *temptation*, is, when the minde upon some sudden motion is drawne away to thinke evill, and withall is tickled with some delight thereof. For a bad motion cast into the mind by the flesh and the divell, is like unto the baite cast into the water, that allureth and delighteth the fish and causeth it to bite. Sinne in *conception*, is when with the delight of the minde, there goes consent of will to doe the the evill thought on. Sinne in *birth* is when it comes forth into an action or execution. Sinne in *perfection*, is when men are growne to a custome and habit in sinne, upon long practice. For the often committing of one and the same sinne, leaves an evill impression in the heart, that is, a strong or violent inclination, to that or any other evill, as hath been taught before. And sinne thus made perfect brings forth death: for custome in sinning brings hardnesse of heart, hardnesse of heart, impenitencie: and impenitencie condemnation. Now of these degrees the first is the least, and the last is the greatest. One and the same sinne, is lesser in temptation then in conception; and lesse in conception, then in birth; and greater in perfection, then in all the former.

Jam. 1. 15.

Sect. 8.

Now from this doctrine of the increasing and lessening of Sinne *these respects*, we may gather, that all finnes are not alike or equall, as the Stoicks of auncient times, and their followers have falsely imagined. For it hath been proved at large, by induction of sundrie particulars, that there are degrees of finnes, some lesser, some greater: some more offensive and odious to God and man, some lesse. And that the circumstances of time place, person, and manner of doing, do serve to enlarge or extenuate the sinne committed.

If it be here alleadged, that sinne is nothing but the doing of that which is *unlawfull to be done*, and that this is equall in all men that sinne: and therefore by consequent, offences are equall: I answer that in every sinne, men must not consider the unlawfulness thereof only; but the reason why it should be unlawfull: and that is properly, because it is a breach of Gods law, and repugnant to his will revealed in his word. Now there is no breach of a divine Law, but is lesse or more repugnant unto the will of the Lawgiver, God himselfe. And many transgressions, are more repugnant thereunto then fewer: for the more sinne is increased, the more is the wrath of God inflamed against the sinner upon his due desert.

If it be said againe that the nature of Sinne stands onely in this, that the sinner makes an aberration from the scope or marke that is set before him, and doth no more then passe the bounds of dutie prescribed by God, and that all are alike in this respect; the answer is, that it is a fallhood to affirme, that he which makes the lesse aberration from the dutie commanded, is equall in offence to him that makes the greater. For the same sinne for substance, hath sundrie steps and degrees, in respect whereof one man becometh a more hainous offender then another. For example, in the seaventh commandment when God forbiddes the committing of, Adulterie, he forbiddeth three degrees of the same sinne; to wit, adulterie of the heart, consisting of inordinate and unclean affections; adulterie of the tongue, in corrupt, dishonest, and unseemely speeches; and the very act of uncleanness and filthinesse committed by the bodie. Now it cannot be said, that he which
breakes

breakes this commandement onely in the first degree, is as great a transgression, as he that hath proceeded to the second, and so to the third. And therefore it remains for an undoubted truth, that Sinnes committed against the Law of God are not equall, but some lesser, some greater.

Stindrie other Distinctions there are of sinnes; asnamely: That the maine sinnes of the first Table, are greater then the maine sinnes of the second Table. And yet the maine sinnes of the second, are greater then the breach of ceremoniall duties against the first table. But this which hath been said shall suffice.

The use of this doctrine is manifold. First, by it we learne, what the heart of man is by nature: namely a corrupt and unclean fountaine, out of which issueth in the course of this life, the streames of corruptions infinite in number, noysome in qualities, hainous in degrees, dangerous in effects. For from thence do flow, all the differences of the sinnes before named, with their severall branches, and infinite many more, that cannot be rehearsed. This must moove us humbly to sue unto God, and earnestly to entreat him, to wash us throughly from our wickednesse, and cleanse us from our sinnes: yea to purge and to rinse the fountaine thereof, our unclean and polluted hearts. And when by Gods mercie in Christ, apprehended by faith, our hearts shall be purified, then to set watch and ward over them, and to keep them with all diligence. Secondly it teacheth us, that miserable mortall man is not guiltie of one or more sinnes, but of many and sundry corruption, both of heart and life. *Who can understand his faults?* saith David now the allowance of sinne being death by Gods ordinance, and God being justice it selfe: answerable to the number of our offences, we must needs be lyable to many punishments, yea to death it selfe both of the bodie and of the soule. This being our wofull estate, little cause is there, that any man should think himselfe to be in good case; or presume of Gods mercie in regard of the small number of his sinnes; And much lesse cause hath he; falsely to imagine with the Popish sort, that he can merit the favour of God by any work done by him, above that which the Law requieth; considering that it is impossible for him to know either the number, or the hature, or the measure of his sinnes, Lastly the consideration of this point, must be a barre

Act 15. 9.

Prov. 4. 23.

Psal. 19. 12.

to keep us in that we be not too secure or presumptuous of our owne estate: for as much as we learn out of the word of God, that in respect of the multitude of our corruptions, this our life is full of much evill, and many difficulties that wee have whole armies of enemies to encounter withall, not onely out of us in the world abroad, but within us, lurking even in our owne flesh. And upon this consideration that we should be at continuall defiance with them, using all holy meanes to get the victorie over them, by the daily exercises of invocation and repentance, and by a continuall practise of new obedience, unto all the lawes and commandements of God, according to the measure of grace received. And so much of the third Ground.

CHAP. III.

Of the subiection and power of Conscience.



HE fourth and last Ground, is touching the *subiection* and *power* of Conscience. Wherein we are to remember two things: what Conscience is; and what is the naturall condition of it in everie man. For the first the name of conscience will give light to the thing it selfe. For it signifieth a knowledge joyned with a knowledge and it is so termed in two respects. First when a man knowes or thinks any thing, by meanes of Conscience, he knowes what he knowes and thinks. Secondly, because by it man knowes that thing of himselfe, which God also knowes of him. Man hath two witnesses of his thoughts, God, and his owne Conscience: God is the first and the chiefest; and Conscience is the second subordinate unto God, bearing witnes unto God either with the man, or against him. Therefore it is nothing else but a part of the understanding, whereby a man knowes what he thinks, what he wills and desires, as also in what manner hee knoweth, thinketh or willet, either good or evill. Whereunto this must be added, that as conscience knowes our thoughts, wills and actions so it testifies thereof unto God, either with us or against us.

In The second place, The naturall condition or propertie of
very

every mans conscience, is this; that in regard of authoritie and power, it is placed in the middle between man and God, so as it is under God, and yet above man. And this naturall condition hath two parts: the first is the subjection of conscience to God and his word. Concerning which subjection we have this rule: That God alone by his word doth onely bind the conscience, by causing it in every action either to excuse for well doing or accuse for sinne. And this God doth *properly*. For first, he is the onely Lord of the conscience, which created it, and governe it. 2. Again he is the onely Law-giver, that hath power to save or destroy the soule; for the keeping and breaking of his Lawes, *James 4. 12*. 3. And further, mans conscience is knowne to none besides himselfe, but to God: *What man knoweth the things of a man save the spirit of a man which is in him? 1. Cor. 2. 11*. And it is God onely that giveth liberty to the conscience in regard of his own lawes. Vpon this it followeth, that no mans commandement or Law can of it selfe, and by its owne soveraigne power bind conscience, but doth it onely by the authority and vertue of the written word of God, or some part thereof. And therefore if it be alleadged, that subjection is due to the Magistrate for conscience sake, *Rom. 13. 5*. the Answer is at hand; that subjection is indeed to be performed to civill authority ordained by God, and obedience also to the Lawes of the Magistrate for feare of wrath, and for avoiding of punishment, but not for conscience of the said authoritie or lawes properly and directly, but for conscience of Gods commandement, which appointeth both Magistracie, and the authoritie thereof. This is it that bindes the conscience immediately; the vertue of superiour Law, whereby it standeth in force, namely, the Law of God.

The second part of the Naturall condition of conscience, is the Power which it hath over man to accuse or excuse him in respect of things done. And this plaine by *S. Pauls Conclusion* *Whatsoever is not of faith*, that is, whatsoever man doth, whereof he is not certainly perswaded in judgement and conscience out of Gods word that the thing may be done, *it is sinne*. More plainly a thing may be said, not to be done of faith three wayes. First when it is done with doubting, and unresolved conscience, as those that are weake in knowledge. Of which sort were some of the Primitive Church, who notwithstanding

R. m. 14 13.

 1
 Dubitante.
 conscientia:

2
Errante.

3
Repugnant.

standing they heard of the doctrine of Christian libertie, yet they were of opinion that after Christs ascension, there was a difference to be made of meates; and thereupon thought they might not eate of some kind of meates. Suppose now that these persons (by accident) should have beene drawne to eate swines flesh, which themselves had holden a thing forbidden: these men upon this very fact had sinned, because that which they did, was upon an unresolved conscience. So saith the Apostle, *Rom.* 14. 23. He that doubteth, is condemned, if he eate, because he eateth not of faith. Secondly when a thing is done upon an erroneous conscience, it is not of faith and therefore it is a sinne. Thus the Masse Priest sinneth in saying Masse, though he thinke in his conscience, the thing he doth is the ordinance of God. And thus Heretikes do die. Heretikes, though when they die, they be fully perswaded their opinions be the truth. Again in the same manner; put the case a man should be of opinion, that fornication, or theft, were things arbitrarie and indifferent, and hereupon his conscience should tell him he might take opportunitie, and commit either of these sinnes; whether is this action in the partie thus perswaded, a sinne or no? I answer the case is plaine that the fact is done upon an erroneous conscience, and therefore must be a sinne in the doer. For the error of the judgement cannot take away the nature of that which is simply evill. Sinne is sinne and so remaineth notwithstanding any contrary perswasion of the conscience. The reason is because though the conscience erreth and is misinformed, yet it bindeth so farre forth, as that if a man judge a thing to be evill either simply or in some respect, (though falsely) and yet afterward doth it, he hath sinned and offended the Majestie of God, as much as in him lieth. Thirdly, when a thing is done with a repugning or gain-saying conscience, though upon error and false judgement of the conscience, it is in the doer, a sinne. Thus an Anabaptist, that holdeth it unlawfull to sweare, sinneth if he take an oath; not in swearing simply for that is Gods ordinance; but because he sweares against the perswasion of his conscience.

CHAP. IIII.

Of the distinction of Cases.

THus much touching the Preambles, or Grounds of this doctrine. Now it remaineth that we come to the Questions of Conscience.

These Questions may be fitly diuided, according to the matter or subject of them, which is Man. Now as man is considered diuers wayes, that is to say either apart by himself or as he stands in relation to another, and is a member of a societie: so the Questions of Conscience are to be distinguished some concerning man simply considered by himselfe: some againe, as he stands in relation to another.

Man standeth in a two-fold relation; to God, or to Man. As he stands in relation to God, he beares the name of a Christian, that is, a member of Christ, or a sonne of God; whose duty is to know and to worship God according to his will revealed in his word. As he stands in relation to man, he is a part of a body, and a member of some societie. Now the Questions that concerne him, as a member of a societie are of three sorts, according to three distinct kinds of societies. For euery man is either a member of a Familie, or of the Church, or of the Commonwealth. And answerably some Questions concerne man as a member of a Familie: some as he is a member of the Church: some as he is a member of the Commonwealth.

In a word therefore, all Questions touching man may be reduced to three generall heads. The first whereof is, concerning man simply considered as he is a man. The second, touching man as he stands in relation to God: The third concerning man as he is a member of one of the three societies: that is either of the Family, or of the Church, or of the Commonwealth.

Questions of the first sort, concerning man simply considered in himself as he is a man, are especially three.

The first, What a man must doe, that he may come into the fauour of God and be saved?

The

The second, How he may be assured in conscience of his owne salvation?

The third how he may recover himself, when he is distressed or fallen? Of these in order.

CHAP. V.

Of the first main question touching man.

I. Question.

What must a man doe, that he may come into Gods favour and be saved?

FOR answer to this Question, some Grounds must be laid down beforehand. The first is this; That we must consider and remember; how and by what means God brings any man to salvation. For looke how God saveth others; so that he would know how to be saved, must use the meanes whereby God saveth them.

Seet. 7.

How God saveth man.

In the working and effecting, of Mans salvation, ordinarily there are two speciall actions of God: the *giving of the first grace*, and after that, the *giving of the second*. The former of these two works hath ten severall actions. I. God gives man the outward meanes of salvation, specially the ministration of the word: and with it, he sends some outward or inward crosse, to breake and subdue the stubbornesse of our nature, that it may be made pliable to the will of God. This we may see in the example of the Iailour, *Act. 16*. And of the Iewes that were converted at Peters sermon, *Act. 2. 11*. This done, God brings the minde of man to a consideration of the Law and therein generally to see what is good, and what is evill, what is sinne and what is not sinne. III. Vpon serious consideration of the Law, he makes a man particularly to see and know his owne peculiar

peculiar and proper finnes, whereby he offends God. IV. Vpon the sight of finnes he smites the heart with a Legall feare, whereby when man seeth his finnes, be makes him to feare punishment and hell, & to despaire of saluation, in regard of any thing in himselfe.

Now these foure actions are indeed no fruits of grace, for a Reprobate may goe thus farre; but they are onely *workes of preparation* going before grace; the other actions which follow are effects of grace. V. The first action of grace therefore is, to stirre up the minde to a serious consideration of the promise of saluation propounded and published in the Gospell. VI. After this, the sixth, is to kindle in the heart, some seedes or sparks of faith, that is, a will and desire to beleewe, and grace to strive against doubting and despaire. Now at the same instant, when God begins to kindle in the heart, any sparks of faith then also he justifies the sinner, and withall beginnes the work of sanctification. VII. Then so soon as faith is put into the heart, there is presently a combat: for it fighteth with doubting, depaire, and distrust. And in this combate faith shewes it selfe, by fervent, constant, and earnest invocation for pardon: and after invocation followes a strength and prevailling of this degree. VIII. Furthermore God in mercie quiets and settles the Conscience as touching the saluation of the soule, and the promise of life, whereupon it resteth and stayeth it selfe. IX. Next after this settled assurance, and perswasion of mercie, followes a stirring up of the heart to Evangelicall sorrow, according to God, that is a griefe for sin, because it is sinne, and because God is offended: and then the Lord works repentance, whereby the sanctified heart turnes it selfe unto him. And though this repentance be one of the last in order, yet it shewes it selfe first: as when a candle is brought into a room, we first see the light before we see the candle, and yet the candle must needs be, before the light can be. X. Lastly God gives a man grace to endeavour to obey his commandements by a new obedience. And by these degrees, doth the Lord give the first grace.

The second worke of God tending to saluation, is the giving of the second grace: which is nothing else, but the continuance of of the first grace given. For looke as by creation, God gave a being to man and all other creatures, and then by his providence continued the same being, which was as it were a
second

second creation; is in bringing a man to salvation, God gives the first grace; for example, to beleieve, and repent; and then in mercie giues the second, to perseuere and continue in faith and repentance to the end. And this, if we regard man himselfe, is very necessary. For as fire without supply of matter, whereby it is fed and continued, would soon go out; so unlesse God of his goodnesse, should follow his children, and by new and daily supplies, continue his first grace in them, they would undoubtedly soon lose the same, and finally fall away.

The second Ground for the answer of this question, is taken from some speciall places of Scripture, where the same is mooved and resolved. The men that were at *Peters* sermon, being touched with the sense of their own miserie, upon the doctrine which had been delivered as the Holy Ghost sayes, were pricked in *their hearts* & cried one to another: *Men and bretheren, what shall we doe?* Peter moved by the spirit of Ged answers them, *Repent and be baptised for the remission of your sinnes.* The like was the case of the taylor; who, after that the stubbornnes of his heart was beaten downe, by feare of the departure of the prisoners, he came trembling, and fell down before *Paul and Silas*, and mooved this question unto them; *Sirs what must I doe to be saved?* to whom they gave answer. *Beleeve in the Lord Iesuu, and thou shalt be saved, and thine household.* The young man in the Gospel sues to Christ, and askes him, *What shall I do to be saved?* Christ answers him, *Keep the Commandments.* When he replied that he had kept them from his youth. Christ tels him, that he must go yet further, and *sell all that he hath, and give to the poore.* And *Iohn* tels the Scribes and Pharisees, who came unto his Baptisme, and confessed their sinnes, that if they would flie from the wrath to come, they must *repent and bring forth fruits worthie amendment of life.* From these places then, I frame this answer to the Question in hand. The man that would stand in the favour of God and be saved must doe foure things: first, humble himselfe before God: secondly, beleieve in Christ: thirdly, repent of his sinnes: fourthly, performe new obedience unto God.

Act. 2. 38.

Act. 16. 33.

Mark 10. 17.
cc.

Matt. 3. 8.

Self. 2.

For the first *Humiliation* is indeede a fruit of faith: yet I put it in place before faith, because in practice it is first. Faith lieth hid in the heart: and the first effect whereby it appeares, is the abasing and humbling of our selves. And here we are further to consider three points: first, wherein stands humiliation: secondly, the excellencie of it: Thirdly, the Questions of conscience that concerne it.

Touching the first point, Humiliation stands in the practise of three things. The first is, a sorrow of heart, whereby the sinner is displeased with himselfe, and ashamed in respect of his finnes. The second is, a confession to God, wherein, also three things are to be done: first, to acknowledge all our maine sins originall and actuall: secondly, to acknowledge our guiltinesse before God: thirdly, to acknowledge our just damnation for sinne. The third thing in Humiliation, is supplication made to God for mercie as earnestly as in a matter of life and death: and of these three things we have in Scripture the examples of *Exra*, *Daniel*, and the prodigall sonne, *Exra* 9. *Dan* 9. *Luk* 15. 18.

The second point is, the excellencie of Humiliation: which stands in this, that it hath the promises of life eternall annexed to it *Esa* 57. 15. *I dwell in the high and holy place: with him also that is of a contrite & humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart.* *Psal* 51. 17. *A contrite & a broken heart O God thou wilt not despise.* *Prov* 28. 13. *He that hideth his finnes shall not prosper; but he that confesseth and forsaketh them, shall finde mercie.* *1. Ioh* 1. 9. *If we acknowledge our finnes, he is faithfull and iust to forgive us our sins & to cleanse us from all unrighteousnesse.* By all these and many other places, in is manifest, that in the very instant, when a sinner beginnes truly in heart and conscience to humble himselfe, he is then entered into the state of saluation. So soone as *David* said, *I have sinned*, *Nathan* pronounceth in the name of the Lord, that his finnes were put away. And *David* himselfe saith, alluding to the former place, *I said I will confesse my sinne and so, thou forgive the wickednesse of my sinne.* When the Prodigall sonne had but said, *I will goe to my father*, &c. even then before he humbled

Humiliation.

1. Sim. 12. 13.

Psal. 32. 5.

Luk. 15. 18.

bled himselfe, his father meetes him, and receives him.

The third point, is touching the Questions of conscience, concerning Humiliation, all which may bee reduced to foure principall Cases.

I. *Case.* What if it fall out, that a man in humbling himselfe, cannot call to minde either all, or the most of his sinnes? I answer; A particular humiliation indeede is required, for maine and knowne sinnes; but yet there are two cases, wherein generall repentance will be accepted of God for unknowne sinnes. One is, when a man hath searched himselfe diligently, and by a serious examination, passed through all the commandements of God, and yet after such examination and search made, his particular offences are yet hidden and not revealed unto him, so as he cannot call them to remembrance; then the generall repentance is accepted. For this is answerable to the practise of *David*, who after long search, when he could not attain to the knowledge of his particular sinnes, then he addresseth himselfe to a generall humiliation, saying, *Who knoweth the errorrs of this life? cleanse me Lord, from my secret faults:* and upon this, he was no doubt accepted. Againe, when a man humbleth himselfe and yet is prevented by the time, so as he can not search his heart and life, as he would: his generall repentance will be taken and accepted of God. The truth hereof appeares to the thiefe upon the crosse, who having no time to search himselfe, made no speciall humiliation; yet upon his generall confession he was accepted. Now the Ground of this doctrine is this; *He that truly repents of one sin, in this case when he is prevented: as if he repented of all.*

II *Case.* What must a man doe that findes himselfe hard hearted and of a dead spirit, so as he cannot humble himselfe as he would? *Ans.* Such persons, if they humble themselves, they must be content with that grace which they have received. For if thou be truly and unfainedly grieved for this, that thou canst not be grieved, thy humiliation shall be accepted. For that which *Paul* saith of almes, may truly be said in this case, that *if there be a ready mind, a man shall be accepted according to that he hath, and not according to that he hath not.*

III. *Case.* Whether the partie that is more grieved for losse of his friend, then for offence of God by his sinne, doth, or can truly humble himselfe? *Ans.* A man may have a greater griefe

Psal. 19. 12.

2. Cor. 12.

griefe for an earthly losse, then for the other, and yet be truly grieved for his sinnes too. The reason is, because that is a bodily naturall and sensible losse, and accordingly sorrow for it is naturall. Now the sorrow for the offending of God, is no sensible thing but supernaturall and spirituall; and sensible things doe more affect and urge the minde, then the other. David did notably humble himselfe for his sinnes, and he did exceedingly mourne for the losse of his sonne Absolom, yea and more too then for his sinnes: *Would God I had died for thee Absolom O Absolom, my sonne my sonne, &c.* Again I answer, that the sorrow of the minde, must be measured by intention of the affection, and by the estimation of the thing for which we sorrow. Now sorrow for sinne, though it be lesse in respect of the intention thereof; yet it is greater in respect of the estimation of the minde: because they which truly mourn for their sinnes, grieve for the offence of God as the greatestt evill of all; and for the losse of the favour of God, as for the losse of the most excellent and pretious thing in the world.

IV. *Case.* Whether it be necessarie in Humiliation, that the heart should be smitten with sensible sorrow? *Answer.* I. In sorrow for sinne, there are two things: first, to be displeased for our sinnes, secondly, to have a bodily mooving of the heart, which causeth crying and teares. The former of these is necessarie, namely, in heart, to be deeply displeased with our selves: the latter is not simply necessarie, though it be commendable in whomsoever it is, if it be in truth; for *Lydia* had the first, but not the second. II. It falleth out oftentimes, that the greatnesse of the grief, taketh away the sensible paine, and causeth a numbmednesse of the heart, so that the partie grieveth not. III. Sometimes the complexion will not afford teares: and in such there may be true humiliation, though with drie cheekes.

Sect. 3.

The second thing to be done, for the attaining of Gods favour, and consequently of salvation; is to *believe in Christ*. In the practise of a Christian life. the duties of humiliation and faith cannot be severed: yet for doctrines sake I distinguish them. In faith there are two things required, and to be performed on our behalfe. First, to know the points of religion, and name-

Faith in Christ

ly the summe of the Gospel, especially the promise of righteousness and life eternall by Christ. Secondly, to apprehend and apply the promise, and withall the thing promised, which is Christ, unto our selves; and this is done, when a man upon the commandement of God, sets down this with himselfe that Christ and his merits belong unto him in particular and that Christ is his wisdom, justification sanctification & redemption this doctrine is plaine out of the sixth of Iohn: For Christ is there propounded unto us; as the bread and the water of life. Therefore faith must not be idle in the braine: but it must take Christ, and apply him unto the soule and conscience, even as meate eaten.

The Questions of Conscience touching Faith are these: First, how may we truly apply Christ, with all his benefits unto our selves? For wicked men apply Christ unto themselves falsely in presumption, but few do it truly as they ought to doe. I answer, That this may be done, we must remember two things. First, lay down a foundation of this action, and then practise upon it. Our foundation must be laid in the word, or else we shall faile in our application, and it consists of two principles. The one is; As God gives a promise of life eternall by Christ, so he gives commandement, that everie one in particular, should apply the promise to himselfe, The next is, that the Ministerie of the word, is an ordinarie meanes, wherein God doth offer and apply Christ with all his benefits to the hearers, as if he called them by their names; *Peter, Iohn, Cornelius, Beleeve in Christ, and thou shalt be saved.* When we have rightly considered of our foundation: the second thing is, to practise upon it: and that is, to give our selves to the exercises of faith and repentance; which stand in meditation of the Word, and prayer for mercie and pardon: and when this is done, God then gives the sense & increase of his grace. When *Lydia* was hearing the Sermon of Paul, then God opened her heart. Act. 16.12.

Secondly, it is demanded: When faith begins to breede in the heart and when a man begins to beleeve in Christ?

Ans. When he begins to be touched in conscience for his owne sinnes, and withall hungers and thirsts after Christ, and his righteousness, then beginneth faith. The reason is plaine. As faith is renewed so it is begonne; but it is renewed when

when a man is touched in conscience for his sinnes, and begins anew to hunger after Christ; therefore when these things first shew themselves, then faith first begins. For these were the things that were in David, when he renewed his repentance.

Sect. 4.

The third dutie necessarie to salvation, is *Repentance*. In Repentance, which, two things are to be considered; the beginning, namely, a godly sorrow, which is the beginning of repentance, 1. *Cor.* 7. and upon this sorrow a Change, which is indeede Repentance it selfe. In sorrow we consider, first, the nature of it; secondly, the properties of it. Touching the nature of sorrow it is either inward or outward. The inward sorrow is when a man is displeased with himselfe for his sinnes. the outward, when the heart declares the grief thereof by teares, or such like signes. And sorrow in this case called a godly sorrow, is more to be esteemed by the first of these, then by the second. The propertie of this sorrow, is to make us to be displeased with our selves, for our sinnes directly, because they are sinnes, and do displease God. If there were no judge, no hell, nor death, yet we must be grieved, because we have offended so mercifull a God, and loving father. And as godly sorrow will make us thus to doe, so is it the next cause of repentance, and by this is repentance discerned.

The next thing in repentance, is the Change of the minde and whole man in affection, life, and conversation. And this standeth in a constant purpose of the minde, and resolution of the heart, not to sinne, but in everie thing to doe the will of God. Hereupon Paul exhorteth them, to whom he wrote, to continue in the love of God, and in the obedience of his word. *Bar. Act. 17. 27.* nabai when he came to *Antioch*, and had seen the grace of God, was glad, and exhorted all that with purpose of heart, they would cleave unto God, or continue with the Lord. So the prophet *Ezekiel* saith, *Ezek. 18. 21.* If the Wicked will turn from all his sins, and keep all my statutes, and doe that which is lawfull and right, he shall surely live, & shall not die. In this purpose stands the very nature of repentance: and it must be joyned with humiliation, and faith as a third thing available to salvation, and not to be severed from them. For a man in shew may have many good things: as for
C 3 example,

example, he may be humbled, and seem to have some strength of faith; yet if there be in the said man, a want in this purpose and resolution not to sinne, the other are but dead things, and unprofitable; and for all them, he may come to eternall destruction. Furthermore, we must distinguish this kind of purpose from the mind and purpose of carnall men, theeves, drunkards, harlots, usurers; for they will confesse their sinnes, and be sorry for them, yea and shed some teares, wishing they had never sinned as they have. In these men indeede, there is a wishing will for the time, but no settled purpose. And it is a propertie of nature to avoid evill: but to have a constant resolution of not sinning, is a gift of grace; and for this it is, that we must labour; otherwise our repentance, is no true and sound repentance.

Sect. 5.

New obedience,
Ioh. 1; 5.

The fourth and last dutie, is to performe *New obedience unto God in our life and conversation*: In this new obedience, three things are required. First, it must be a fruit of the spirit of Christ in us: for when we do any good thing, it is Christ that doth it in us. To this purpose *David* prayes unto God, *Psal. 143. 10. Let thy good spirit lead me forth into the land of righteousness.* And *Paul* exhorts the *Galatians* to *walk in the Spirit*; and then marke what followes; *and ye shall not fulfill the lusts of the flesh,* Gal. 5. 16. Secondly this new obedience must be the keeping of everie commandement of God: for as *S. James* saith, *He that breakes one commandement is guiltie of all*: that is, he that doth willingly and wittingly breake any commandement, and makes not conscience of some one, maketh not conscience of any, and before God he as is guiltie of all, as if he had broken all. Thirdly, in new obedience, the whole man must endeavour to keepe the whole law in his minde, will, affections, and all the faculties of soule and bodie. As it is said of *Iosiah*, that he *turned to God according to all the lawes of Moses, with all his heart.* This last point added to the rest, is the very forme and life of new obedience, and from hence it followes; First, that the repentant person, must not live in the practise of any outward sinne, Secondly, that there must be in him, an inward resisting and restraining of the corruption of nature, and of the heart, that he may truly obey God, by the grace of the spirit of God. The heart

1 King. 13. 3

heart of *Iosaph* was ready prest, to resist the evill request of *Pharaph* wife. And *David* stayed his affection from revenging himselfe upon *hemoi*, when he cursed him. Thirdly, that he ought to stirre up and exercise the inward man, by all spirituall motions of faith, Ioy, Hope, and the praise of God.

G n 32.9.10.
a Sim. 10.10.

Now touching this point, there are two principall Questions propounded. First, how may a man frame his life to live in New obedience?

Answer. Though all the bookes of the old and new Testament, are direction sufficient for a good life; yet a more speciall answer may be made out of the same, plainly, and briefly, That there are three maine grounds or rules of New Obedience. The first is laid downe by our Saviour Christ *Luk. 9. 23.* *If any man will come after me, let him denie himselfe, & take up his crosse and follow me.* The meaning is this; Everie one that will become a scholler in the Schoole of Christ, and learne obedience unto God, must *denie himselfe*, that is, he must in the first place, exalt and magnifie the grace of God, and become nothing in himselfe, renouncing his owne reason, will, and affections, and subjecting them to the wisdom and will of God in all things; yea esteeming all things in the earth, even those that are dearest unto him, as drosse and dung in regard of the kingdome of Christ. Again he must *take up his Crosse*, that is, he ought alwayes to make a fore-hand reckoning, even of private crosses and particular afflictions, and when they come to beare them with chearfulnesse. This done, he must *followe Christ*, by practising the vertues of meeknesse, patience, love, and obedience, and by being conformable to his death, in crucifying the bodie of sinne himselfe. The second rule is propounded by *Paul, Act. 24. 14.* *To believe all things that are written in the Law and the Prophets*; and that is to hold and embrace the same faith, which was embraced by the Saints and servants of God in auncient times, and which was written by *Moses* and the Prophets. Again, in all reverence to subject himselfe, to the true manner of worshipping and serving God, revealed in his word; and not to depart from the same doctrine and worship, either to the right hand, or to the left. The third and last rule, is, *to have and keepe faith and a good conscience*, *1. Tim. 1. 19.* Now faith is preserved, by knowledge of the doctrine of the Law and the Gospel, by yeelding assent unto the same doctrine, believing,

believing it to be true, and by a particular application of it unto a mans selfe, specially of the promise of righteousness and life everlasting in and by Christ. Again that a man may keepe a good conscience he must doe three things. First, in the course his life, he must practise the duties of the generall Calling in the particular; so as though they be two distinct in nature, yet they may be both one in use and practise. Secondly, in all events that come to passe, evermore in patience and silence he must submit himselfe to the good will and pleasure of God. Thus it is said of *Aaron*, That when God had destroyed his sonnes for offering up strange fire before him, *he held his peace*, Levit. 10. 3. And *David* shewes that it was his practise, when being afflicted, he saith, *I was as dumb, and opened not my mouth, because thou Lord diddest it*, Psal. 39. 9. Thirdly, If at any time he falleth, either through infirmities the malice of *Satan*, or the violence of some temptation, he must humble himselfe Before God, labour to break off his sinne, and recover himselfe by repentance. And these three be the, maine and principall grounds of New-obedience.

The Second Question. Considering that all good works are the fruits of a regenerate person, and are contained under New-obedience, How may a man doe a good work, that may be accepted of God and please him?

For resolution whereof, it is to be carefully remembered, that to the doing of a good work, sundrie things are required: Whereof some in nature doe goe before the worke to be done, some doe accompanie the doing thereof, and some againe doe follow the worke required to be done, when the worke is done.

Before the worke there must goe Reconciliation; whereby the person is reconciled unto God in Christ, and made acceptable to him. For it is a cleare case, that no worke of man can be accepted of God, unless the person of the worker be approved of him. And the workes of men of what dignitie soever, are not to be esteemed by the shew, and outward appearance of them, but by the minde and condition of the doer. Again, before we doe any good worke, we must by prayer lift up our hearts unto God, and desire him to inable us by his spirit to doe it. And to guide us by the same, in the action, which we are about to doe. This did the Prophet David oftentimes, as we may

may reade in the Psalmes, but especially in Psal. 143. 10. when he saith, *Teach me to doe thy will O God, for thou art my God: let thy good spirit leade me into the land of righteousness.* And oftentimes in the 119. Psalm, *Teach me O Lord the way of thy statutes* verl. 33. *Give me understanding*. 4. *Direct me in the path of thy commandments.* 35. *Againe, Teach me iudgement and knowledge.* 66. *Let my heart be upright in thy statutes.* 80. *Stablish me according to thy promise.* 116. *Direct my steps in thy word and let none iniquitie have dominion over me.* 133.

In the doing of the worke, we are to consider two things; the matter and the manner or forme of doing it. For the matter, it must be a worke commanded in the word of God, either expressly, or generally. For it is Gods revealed will that gives the goodnesse to any worke. Christ saith of the Pharises, that *they worshipped him in vaine, teaching for doctrines, the commandments of men.* He therefore that will doe a worke, tending to the worship of God, must do that which God commandeth. Now actions expressly commanded, are the duties of the morall Law; Actions generally commanded, are all such as serve to be helpes and meanes, to further the said morall duties. And here we must remember, That actions indifferent in the case of offence, or edification, cease to be indifferent, and come under some commandment of the morall Law. To which purpose Paul saith, *If eating flesh will offend my brother, I will eat no flesh while the world standeth;* his meaning is, that though his eating of flesh was a thing indifferent in it selfe; yet in case of offence his minde was to abstaine from it as much as from the breach of the Law of God. Againe, if an action indifferent, comes within the case of furthering the good of the Common-wealth, or Church, it ceaseth to be indifferent, and comes under commandment; and so all kind of callings and their workes, though never so base, may the matter be of good works. This point is to be remembered: for it serveth to encourage every man of what condition soever he be in the diligent performance of the duties of his calling; as also to confute the doctrine of the Popish church, which teacheth that onely almes-deedes, and building or maintaining of Churches, and religious houses, are the matter of good workes.

Now to the manner or forme of a good worke, there is required Faith. For as without faith, it is impossible to please God,

Mark. 7. 9.

1. Cor. 8. ult.

God, *Hebr. 11. 6.* so whatsoever worke is undertaken without faith, cannot in any sort be acceptable unto him. What faith then is required in this case? *Answer.* First a generall faith, whereby we are perswaded that the thing to be done may lawfully be done; and of this the Apostle speaketh when he saith, *whatsoever is not of faith, is sinne.* Secondly, a particular or justifying faith, which purifieth the heart and maketh it fit to bring forth a good worke: for it gives a beginning to the worke, and also covers the wants and defects thereof, by apprehending and applying unto us, Christ and his merits. Again, a good worke for the manner thereof, must be done in obedience. For knowing that the thing to be done, is commanded of God, we must have a minde, and intention to obey God in the thing we doe, according to his commandement. If it be here demanded, seeing workes must be done in obedience, how, and to what part of the word we must direct our obedience? *Answer:* to the Law. But how? not considered in his rigour, but as it is qualified, mollified, and tempered by the Gospel: for according to the rigour of the Law which commands perfect obedience no man can possibly do a good worke.

Furthermore touching the manner it must be done to good and lawfull ends. The ends of a good worke are manifold: First, the honour and glorie of God. *Whether ye eate or drinke, or what soever ye doe, doe all to the glorie of God.* Secondly, the testification of our thankfulness unto God, that hath redeemed us by Christ. The third is to edifie our neighbour, and to further him in the way to life everlasting, *Matth. 5. 16. Let your light so shine before men that they may see your good workes, and glorifie your father which is in heaven.* The fourth is to exercise and increase our faith and repentance, both which be much strengthened and confirmed by the practise of good workes. Fifthly, that we may escape the punishment of sinne, the destruction of the wicked, and obtaine the reward of the righteous, life everlasting. This was the end that *Paul* aimed at in the course of his calling; to which purpose he saith, *From hence forth there is laid up for me the crown of righteousness, which the Lord the righteous iudge shal give me at that day.* 2. Tim. 4. Sixthly, that we may be answerable to our calling, in doing the duties thereof, and in walking as children of light, redeemed by Christ Iesus. When David kept his fathers sheepe he behaved himselfe as a sheepeheard; but when he

R. m. 14. ult.

2. Cor. 10. 3. 1.

he was anointed King over Israell, God gave him an heart and resolution to carrie himselfe as a King and governour of his people. Looke then as David did, so ought we even by our workes to be answerable to our callings, Seventhly that we may pay the debt which we owe unto God. For we are debtors to him in sundrie regardes; as we are his creatures: as we are his servants: as we are his children: In a word, as we are redeemed by Christ, and our whole debt is, our dutie of praise and thanksgiving.

After the worke is done then comes the acceptation of it God accepts of our workes divers wayes. First in that he pardoneth the fault which comes from us. Secondly in that he approoves his owne good work in us. Thirdly in that he doth give unto the doers of them a crowne of righteousness and glorie according to his promise *2. Tim. 4. 8. Rev. 2. 10.* We then after we have done the worke, must humble our selves, and intreat the Lord to pardon the wants of our workes and say with *Ps. 143. 2. Dan. 9. 8. 9.* *David Lord enter not into iudgement with thy servant: and with Daniel, Lord unto us belongeth open shame & confusion but to thee righteousness, compassion, and forgiveness.* And the reason is plaine; because in us there is no goodnesse, no holinesse, no righteousness, nor any thing that may present us acceptable in his sight: and for this cause *Paul* saith, *I know nothing by my selfe yet am not I thereby iustified.* Great reason then, that we should humble our selves before God, for our wants and pray unto him that he will in mercie accept our endeavour, and confirme the worke begunne in us, by his holy spirit.

CHAP. VI.

Of the second maine Question touching the assurance of salvation.

II. Question.

How a man may be in conscience assured, of his owne salvation?

Before I come to the Question it selfe, this conclusion is to be laid downe as a maine Ground; That Election, vocation, faith,

Rom. 8. 3.

faith, adoption, justification, sanctification, and eternall glorification, are never separated in the salvation of any man, but like inseparable companions, go hand in hand; so as he that can be assured of one of them, may infallibly conclude in his owne heart, that he hath, and shall have interest in all the other in his due time. This is plain by *S. Paul's* words. *Whom he predestinate them also he called; whom he called, them also he iustified; whom he iustified them also he glorified.* In which place, the Apostle compares the causes of salvation, to a chain of many linkes, whereof everie one is so coupled to the other, that he which taketh hold of the highest, must needs carrie all the rest with him. Again, amongst these linkes, Faith is one, a principall grace of God, whereby a man is ingrafted into Christ, and thereby becomes one with Christ, and Christ one with him, *Eph. 1. 17.* Now whosoever is by faith united unto Christ, the same is elected, called, iustified, and sanctified. The reason is manifest. For in a chaine the two extreames, are knit together, by the middle linkes; and in the order of causes of happinesse and salvation, faith hath a middle place, and by it hath the child of God assured hold of his election, and effectual vocation, and consequently of his glorification in the kingdome of heaven. To this purpose saith *S. Iob. 3. 36.* *He that believeth in the Sonne, hath everlasting life.* And *5. 4.* *He that believes in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.* This is the Ground.

Now for answer to the Question, divers places of Scripture are to be skanned; wherein this case of Conscience is fully answered and resolved.

Sect. 1.

The first place is, *Rom. 8. 16.* *And the spirit of God testifieth together with our spirits that we are the sons of God.* In these words are two testimonies of our adoption set downe. The first is the Spirit of God dwelling in us, and testifying unto us, that we are Gods children. But some will happily demaund, How Gods spirit gives witnes, seeing now there are no revelations? *Ans.* Extraordinarie revelations are ceased; and yet the holy Ghost in and by the word, revealeth some things unto men: for which cause he is called truly the *Spirit of Revelation,*
Eph.

Eph. 3. 5. Again the holy Ghost gives testimonie, by applying the promise of remission of finnes, and life everlasting by Christ particularly to the heart of man, when the same is generally propounded in the Ministerie of the word. And because many are ready presumptuously to say, they are the children of God, when they are not, and that they have the witnesse Gods spirit, when in truth they want it therefore we are to put a difference betweene this carnall conceit, and the true testimonie of the Spirit. Now there be two things whereby they may be discerned one from the other. The first is, by the meanes for the true testimonie of the holy Ghost, is wrought ordinarily, by the preaching, reading, and meditation of the word of God; as also by prayer and the right use of the Sacraments. but the presumptuous testimonie, ariseth in the heart, and is framed in the braine, out of the use of these meanes or though in the use, yet with want of the blessing of God concurring with the meanes. The second is, by the effects, and fruits of the Spirit. For it stirres up the heart, to praier and invocation of the name of God, *Zach. 12. 10.* yea it causeth a man to crie and call earnestly to God, in the time of distresse, with a sense and feeling of his owne misery and with deepe sighes and groanes, which cannot be uttered, to crave mercie and grace at his hands as of a loving father, *Rom. 8. 16.* Thus did *Moses* crie unto heaven in his heart, when he was in distresse at the red sea *Exod. 14. 16.* And this gift of praier is an unfallible testimonie of Gods Spirit; which cannot stand with carnall presumption.

The second testimonie of our Adoption is our Spirit, that is, our conscience is sanctified and renewed by the Holy Ghost. And this also is knowne and discerned first, by the griefe of the heart for offending God, called *Godly sorrow*, *1. Corinth. 7. 10.* secondly, by a resolute purpose of the heart, and endeavour of the whole man, in all things to obey God: thirdly, by favouring the things of the Spirit, *Rom. 8. 5.* that is, by doing the workes of the Spirit with joy and cheerfulnesse of heart, as in the presenee of God, and as his children and servants. Now put the case that the testimonie of the Spirit be wanting: then I answer, that the other testimonie, the sanctification of the heart will suffice to assure us. We know it sufficiently to be true, and not painted fire if these be heate, though there be no flame

Put the case againe, that the testimonie of the spirit be wanting, and our sanctification be uncertaine unto us, how then may we be assured? The answer is, that we must then have recourse to the first beginnings and motions of sanctification, which are these. First to feel our inward corruptions. Secondly to be displeased with our selves for them. Thirdly to beginne to hate sinne. Fourthly, to grieve so oft as we fall, and offend God, Fifthly to avoid the occasions of sinne. Sixtly to endeavour to doe our dutie and to use good meanes. Seaventhly, to desire to sinne no more. And lastly, to pray to God for his grace. Where these and the like motions are, there is the spirit of God, whence they proceede: and sanctification is begunne. One apple is sufficient to manifest the life of the tree, and one good and constant motion of grace is sufficient to manifest sanctification. Again, it may be demanded, what must be done, if both be wanting? *Ans.* Men must not despaire but use good meanes, and in time they shall be assured.

Seck. 2.

The second place is, the 35. Psalme. In the first verse whereof this question is propounded, namely, Who of all the members of the Church shall have his habitation in heaven? The answer is made in the verses following and in the second verse, he sets downe three generall notes of the said person. One is, to walk uprightly in sincerity, approving his heart and life to God: the second is, to deale justly in all his doings: the third is, for speech to speake the truth from the heart, without guile or flatterie. And because we are easily deceived in generall sinnes in the 34. and 5. verses, there are set downe seaven more evident and sensible notes of sinceritie, justice and truth. One is in speech, not to take up or carrie abroad false reports and slanders. The second is in our dealings not to doe wrong to our neighbour more then to our selves. The third is in our company, to contemne wicked persons worthy to be contemned. The fourth is in our estimation we have of others, and that is, to honour them that feare God. The fift is in our wordes, to sweare and not to change: That is, to make conscience of our word and promise, especially if it be confirmed by oath. The sixt is, in taking of gaine, not to give mony to usurie; that is
not

not to take encrease for bare lending, but to lend freely to the poore. The last is, to give testimonie without bribery or partialitie. In the *fift verse*, is added a reason of the answer: he that in his endeavour doth all these things, shall never be moved, that is, cut off from the Church, as an hypocrite.

SECT. 3.

The third place of Scripture is the first Epistle of *John*: the principall scope whereof, is to give a full resolution to the conscience of man, touching the certainty of his salvation. And the principall grounds of assurance, which are there laide downe, may be reduced to three heads.

S. Johns 1. Epistle.

The first is this, *He that hath communion or fellowship with God in Christ may be undoubtedly assured of his salvation.* This conclusion is propounded, Chap. 1. v. 3. 4. Where the Apostle tells the Church, that the end of the preaching of the Gospell unto them was, that they might have fellowship, not onely mutually among themselves but also with God the father, and with his sonne Iesus Christ. And further that having both knowledge, and assurance of this heavenly communion, to be begunne in this life, and perfected in the life to come, *their joy might be full*: that is, they might thence reape matter of true joy and sound comfort unto their soules and consciences. Now whereas it may be haply demanded by some beleevvers, how they should come to this assurance? S. *John* answers in this Epistle, that the certainty thereof may be gathered by foure infallible notes. The first is *Remission* of sinnes. For though God be in himselfe most holy and pure, and no mortall man, being unclean, and polluted by sinne, can have fellowship with him: yet God hath shewed his mercie to those that beleve in him, and hath accepted of the blood of Iesus Christ his son, whereby they are cleansed from all their corruptions, *vers. 7.* If here it be asked, how this pardon and forgiveness may be knowne? It is answered by two signes. One is humble and heartie Confession of our sinnes unto God; for so saith the Apostle. *If we confesse our sins, he is faithfull and iust to forgive us our sins and to cleanse us from all iniquitie, v. 9.* The other is the pacified Conscience, for being iustified by faith we have peace with God: and if our heart condemne us not: that is, if our conscience in respect of sinne doth not accuse

1 John 5. 11.

Rom. 5. 1.

us, then have we boldnesse towards God, Chap. 3. v. 21. The second note of fellowship with God, is the *sanctifying Spirit*, whereby we are renewed in holines & righteousness: *Hereby we know that he abideth in us, even by the spirit which he hath given us*, Chap. 3. v. 24. The third is, *holinesse and uprightnesse of heart and life*. To this end the Apostle saith, *If we say that we have fellowship with him, and walk in darknesse, we lie and do not truly: but if we walk in the light as he is in the light, we have fellowship one with another* &c. Chap. 1. 6. 7. The fourth is, *perseverance* in the knowledge and obedience of the Gospell. So the same Apostle exhorteth the Church: *Let therefore abide in you the same doctrine concerning Christ, which ye have heard from the beginning. If that which ye have heard from the beginning, remain in you, that is if ye beleeve and obey it; you also shall continue in the same, and in the father*. Chap. 3. 14.

The second Ground, *He that is the adopted sonne of God, shall undoubtedly be saved*. This point the Apostle plainly declareth, when he saith: *Beloved now are we the sonnes of God.* And we know, than is, we are undoubtedly assured by faith, that when Christ shall appeare in glorie we shall be like unto him, for we shall see him as he is. That the latter part of these words, is thus to be expounded, I gather out of Chap. 2. 28. as also by comparing this text with that of S. Paul where he saith, *When Christ which is our life shall appeare, then shall we also appear with him in glory*. And againe, *If we be sonnes, we are also heires, even the heires of God, & heires annexed with Christ if so be that we suffer with him that we may also be glorified with him*. Now put the case, that the conscience of the beleever will not rest in this, but desires to be further resolved, touching the certaintie of his adoption? Then I answer that he must have recourse unto the signes, whereby a sonne of God may be discerned from achild of the divells and these are principally three. First is, *truly to beleeve in the name of the sonne of God*; for those that have God for their father, are made the sonnes of God, *by faith in Iesus Christ*. And this faith shewes it selfe by obedience. For hereby we are sure that we know Christ, that is, that we beleeve in him, & apply him with all his benefits unto our soules, *If we keepe his commandments*. Nay further, *He that sayes, I know him, and keepe not his commandments is a liar, and the truth is not in him*, 1. Ioh. 2. v. 3. 4. The second signe is, *a hearse desire, and earnest endeavour to be cleansed*

Chap. 3. v. 2.

Col. 3. 16.

Rom. 8. 7.

Gal. 3. 26.

cleansed of his corruptions. *Everie son of God that hath this hope, purifieth himselfe even as Christ is pure,* Chap. 3. vers. 3. The third is the love of a Christian, because he is a Christian; for hereby saies the Apostle, are the children of God knowne from the children of the divell: because the sonnes of *Satan* doe hate their brethren, (as *Cain* did his brother *Abel*) even for the good workes which they doe. On the other side, Gods adopted sonnes, may hereby know themselves to be translated from death to life, *because they love the brethren.* Chap. 3. 10, 11, 12, &c. The third Ground. *They that are assured of the love of God to them in particular, may also be certainly assured of their owne salvation.* This doctrine followes necessarily upon the Apostles words, chap. 4. vers. 9. for those whom God hath loved from all eternitie, to them he hath manifested his love, by sending his onely begotten Son into the world, that they might live through him eternally. But how may a man be assured of Gods speciall love and favour? The same Apostle answers, by two notes; The first is the love of our brethren, and that according to Gods commandement, wherein it is commanded that he that loves God, should love his brother also, 4. 21. And if any man say, *I love God, and hate his brother he is a liar.* For how can he that loveth not his brother, whom he hath seene, love God whom he hath not seene? 4. 20. Now that a man deceive not himselfe in the love of his brother *S. Iohn* gives three rules; One, that Christian brotherly love would not be, for outward respects or considerations; but principally, *because they are the sonnes of God, and members of Christ: Everie one that loveth him which did beget: that is, God the father, loveth him also which is begotten of him,* 5. 1. Another is, that it must not be outward, in shew only, but inward in the hart, *Let us not love in word or in tongue only but in deed, & in truth,* 7. 18. Lastly that it be not onely in time of prosperitie, but when he stands in most need of our love. For whosoever hath this worlds good, & seeth his brother have need, and shutteth up the bowels of compassion from him, how dwelleth the love of God in him? 3. 17. The second note of Gods love unto us, is, *our love of God:* For those whom God loveth in Christ, them he gives his grace to love him againe. And this loving of him againe, is an evident token of that love wherewith he loveth the. So saith the Ap. *We love him because he loved us first,* 4. 19. If it be demanded, how a man may be assured that he loveth God? the answer is, he

may know it by two things: First by his *conformitie* to him in holinesse the childe that loves his father, will be willing to tread in the steppes of his father: and so in like manner, he that loveth God will endeavour *even as he is, so to be in this world*; 4-17. But how is that; not in equalitie and perfection, but in similitude & conformity, striving to be holy, as he is holy, and endeavouring to doe his will in all things. Secondly, by the *weaning* of his affection from the things of this world, yea from all pleasures and delights of this present life, so farre forth as they are severed from the fear and love of God. *Love not this world nor the things that are in the world: If any man love the world the love of the father is not in him.* 1. 15.

Seēt. 4.

2. Tim. 2 19.

The fourth place is in the second of Tim. 2. 19. *The foundation of God remaineth sure, and hath this seale: The Lord knoweth who are his, & let everie one that calleth upon the name of the Lord depart from iniquitie!* In these words Paul goeth about to cut off an offence, which the church might take, by reason of the fall of *Hymeneus* and *Philetus*, who seemed to be pillars, and principall men in the Church. And to confirme them against this offence, he saith; *The foundation of God*, that is the decree of Gods election, *stands firme and sure*: so as those which are elected of God, shall never fall away as these two have done. And this he declares by a double similitude; First of all he saith, the election of God, is like the foundation of an house, which standeth fast though all the building be shaken. Secondly he saith, that election hath the seale of God and therefore may not be changed because things which are sealed, are thereby made sure and authentickall. Now this seale hath two parts: the first concernes God, in that everie mans salvation is written in the booke of life and God knoweth who are his. And because it might be said, God indeede knowes who shall be saved, but what is that to us? we know not so much of our selves. Therefore S. Paul, to answer this sets downe a second part of this seale which concernes man, and is imprinted in his heart and conscience which also hath two branches; the gift of invocation, and a watchfull care to make conscience of all and everie sin, in these words, *And let every one that calleth upon the name of the Lord*

Lord, depart from iniquitie. Whereby he signifieth that those that can call upon God and give him thanks for his benefits, and withall in their lives, make conscience of sinne, have the seale of Gods election imprinted in their heart, and may assure themselves they are the Lords.

SECT. 5.

A fift place of Scripture, touching this question is, 2. Pet. 1.
 10. *Give all diligence to make your election sure: for if you doe these things you shall never fall.* Which words contain two parts: First, an exhortation to make our election sure, not with God, for with him both it and all other things, are unchangeable; but to our selves in our owne hearts and consciences. Secondly, the Meanes whereby we come to this assurance, that is, by doing the things before named, in the 5. 6. and 7. verses; and that is nothing else but to practise the vertues of the morall Law, there set downe: which I will briefly shew what they are, as they lie in the text.

To *faith adde vertue*] by *faith*, he meanes true religion, and that gift of God whereby we put our trust and confidence in Christ. By *vertue*, he meaneth no speciall vertue, but (as I take it) an honest and upright life before men, shining in the vertues and workes of the morall Law. By *knowledge*, he meanes a gift of God, whereby a man may judge, how to carrie himselfe warily, and uprightly before men. By *temperance*, is understood a gift of God whereby we keepe a moderation of our naturall appetite, especially about meate, drink, and attire. By *Patience* is meant a vertue, whereby we moderate our sorrow, in enduring affliction. *Godlinesse*, is another vertue whereby we worship God in the duties of the first table. *Brotherly kindnesse* is also that vertue, whereby we embrace the church of God, and the members thereof with the bowels of love. And in the last place, *Love*, is that vertue, whereby we are well affected to all men, even to our enemies. Now having made a rehearfall of these vertues: in the tenth verse he saith, *If ye doe these things ye shall never fall*, that is to say if you exercise your selves in these things, you may hereby be well assured and perswaded, of your election and salvation.

CHAP. VII.

*Of the third maine question touching distresse
of mind, and generallly of distresses and
their remedies.*

III. Question.

*How a man being in distresse of minde, may
be comforted and relieved?*

Ans. Omitting all circumstances (considering that much
might be spoken touching this Question) I will onely set downe
that which I take to be most materiall to the doubt in hand.

Sect. 3.

Distresse of
mind in ge-
nerall.
Prov. 18:14.



Distresse of mind (which *Salem* calls a *broken*
or troubled spirit) is, when a man is disquiet-
and distempered in conscience, and conse-
quently in his affections, touching his estate
before God. This distresse hath two degrees
the lesse and the greater. The lesse is a *single*
Fewe or griefe, when a man standeth in sus-
pense and doubt of his owne salvation, and in feare that he shall
be condemned. The greater distresse is *Despaire*, when a man is
without all hope of salvation, in his owne sense and apprehensi-
on. I call *Despaire* a greater distresse, because it is not a distinct
kind of trouble of minde, (as some do thinke) but the highest
degree, in everie kinde of distresse. For everie distresse in the
minde, is a feare of condemnation, and comes at length to de-
spiration if it be not cured.

In speciall.

All distresse of minde ariseth from temptation, either begun
or continued for these two doe so necessarily follow, and so in-
separably accompanie each the other, that no distresse, of what
kinde soever can be severed from temptation. And therefore ac-
cording to the divers sorts of temptation, that doe befall men
must the distresses of the minde be distinguished.

Now temptations be of two sorts; either of *triall* or *seduce-*
ment

ment. Temptations of *triall*, are such as doe befall men, for the trial and prooffe of the grace of God which is in them. The Temptations of *triall*, are twofold: the first is a *combate* of the conscience *directly* and *immediately* with the *wrath* of God; which being the most grievous temptation that can be, it causeth the greatest and deepest distresse of conscience. The second is, the Trial of the *Crosse*, that is, of outward affliction, whereby God maketh prooffe of the faith of his children; and not onely that but of their hope, patience, and assistance in his mercie for their deliverance.

Temptations of *seducement* be such, as wherein men are entised, to fall from God and Christ, to any kinde of evill. And these are of three kinds. The first is immediately from the *Devell*, and it is called the temptation of *Blasphemies*, or the *Blasphemous temptation*. The second is, *from a mans owne finnes* original and actual; and this also hath fundrie branches, as we shall see afterward. The third proceedes from *Imagination* corrupted and depraved. Now answerable to these severall kinds of Temptations, are the severall kinds of Distresses. And as all temptations, may be reduced to those five, which have beene before named; so may all distresses be reduced to five heads, arising of the former temptations.

Sect. 2.

Before I come to handle them in particular; we are to consider in the first place, what is the best and most sure Generall Remedy which may serve for all these, or any other kinde of temptation, that is, incident to man; and by this, the curing of any particular distresse, will be more easie and plaine.

This generall Remedy, is the *Applying of the promise* of life everlasting, in and by the blood of Christ. For no Physick no arte or skill of man, can cure a wounded and distressed conscience but onely the blood of Christ. And that this is the soveraigne remedie of all other, no man doubteth. The maine difficultie is, touching the manner of proceeding, in the application of the promise. Hercin therefore, three things must be performed.

First of all the partie must disclose the cause of the particular distresse, that the remedie may the better be applied

The Generall
Remedie of all
Distresses.

For the truth is, that the very opening of the cause, is a great ease to the minde, before any remedie be applyed. Yet by the way, this care must be had, that the thing to be revealed, be not hurtfull to the partie, to whom it is made knowne. For the distresse may happily arise of some confederacie, in matters of Treason by the concealing whereof, the partie to whom they are revealed may intangle himselfe in the same danger.

Secondly if the cause may be knowne, (for sometime it is hid from the partie distressed) then triall must be made whether the said partie be fit for comfort yea or no? For if he be found to be unfit the word of God shall be misapplyed, & consequently abused. His fitnessse for comfort may be found out, by searching whether he be humbled for his sinnes or not: for men may be in great distresse and yet not touched at all for their sinnes. This humiliation stands in sorrow for sinne, with confession of the same unto God, and in earnest prayer for the pardon thereof, with an hartie desire of amendment of life. But if on the other side the partie be unhumbled, then the first and principall care, must be, to worke in him some beginning of humiliation. This may be done in a friendly and Christian talke and conference whereby he must first be brought to see, and well to consider his owne sinnes: secondly to grieve and to be sorrie for them, at the least, for some of the principall.

And touching this Sorrow, two things must be remembred: first, that the nature of worldly sorrow must be altered by being turned, and changed into sorrow according to God. If a man be in some danger of his life by bleeding at the nose; experience teacheth the counsell of the Physitian is, to open a veine and let the partie blood in the arme, that the course thereof may be turned another way: the like order is to be taken with men, that are troubled with worldly sorrow in their distresse: and that is to turne the course of their grief, by causing them to grieve, not for worldly respects, or onely in consideration of the punishment due unto them for their sinnes, but principally for the very offence of God, in & by their sins committed.

This done, a second care must be had, that this sorrow for sinne be not confused, but a distinct sorrow. The man that is in sorrow must not be grieved onely, because he is as other men are, a sinner; but more especially for this, and that particular sinne, by which it comes to passe, that he is such or such a sinner,

ner; that so his sorrow in respect of sinne, may be distinct, and brought as it were to some particular head. And men in this case, must deal with the partie distressed, as Surgeons are wont to doe with a tumor, or swelling in the bodie: whose manner is, first to apply drawing and ripening plaisters to the place affected to bring the sore to an head, that the corruption may issue out at some one place: and then afterward healing plaisters, which are of great use to cure the same: Even so confused grief must be reduced to some particulars: and then, and not before, is a man fit for comfort, when his conscience is touched in speciall, in regard of some one or more distinct and severall offences, and he that is grieved for one sinne truely, and unfainedly, from his heart; shall proportionally be grieved for all the sinnes, that he knoweth to be in himselfe.

The third thing required in applying this remedie, is, the ministring and conveying of comfort to the minde of him, that hath confessed his sinnes, and is truely humbled for them: and it is a point of the greatest moment of all. Where if the Question be, how this comfort should be ministred? the answer is, it may be done, by bringing the partie troubled within the compasse of the promise of life. And there be two waies of doing this, the one false and the other true.

Seet. I.

Some thinke that men may be brought within the Covenant, by the doctrine of Univerfall grace and redemption. But this way of perswading a man that he hath title in the Covenant of grace, is both false and unfit. False it is, because all the promises of the Gospell, are limited with the condition of Faith and Repentance; not being universall to all, but made onely to such persons, as repent and believe: therefore they are indefinite in regard of whole mankind, and to believers onely they are universall.

It is objected, that God would have all men to be saved. *Ans.* The Apostle is the best expounder of himselfe; and he saith in the *Acts* to the same effect. *The time of this ignorance God regarded not, but NOW he admonisheth all men every where to repent.* In which words, *Paul* adds this circumstance of time [*now,*] to him limit this good will of God, to the last age of the world,

The false way
of ministring
comfort.

1 Tim. 2. 4.

Act. 17. 30.

after the commig of Christ in the flesh, and not to enlarge the same to all the posteritie of *Adam*. And so must he be understood in the place to *Timothie* God would have all men to be saved that is, *now* in this last age of the world. And thus the same Apostle, 2. *Corinth* 6. expounds a certaine prophesie of *Isay* concerning the acceptable time of grace. *Now* saith he is the acceptable time: Behold, [*Now*] is the day of salvation, meaning the time of the new Testament. And *Coloss.* 1. 26. *The mysterie hid from the beginning, is now made manifest to the Saints.* And, *Rom* 16. 26. *The revelation of the secret mysterie is now opened.* All which, and many other places about the same matter. having this circumstance of time [*Now*,] must needs be limited to this last age of the world. As for the note of universallitie, *All*, it must not be understood of all particulars, but of all kindes, sorts, conditions, and states of men; as may be gathered out of the former words: *I would that prayers be made for all men*, not for everie particular: (for there be some that sinne unto death, for whom we may not pray,) but for all states of men, as well Princes as subjects, poore as rich, base as noble, unlearned as learned, &c.

Esay 49. 8.

But the saying of *Paul* is urged, 2. *Cor.* 5. 18. *God was in Christ, reconciling the World unto himselfe*: therefore the promise in Christ, belongs to the whole World, and consequently to everie one. *Answ.* The same Apostle shall againe answer for himselfe. *Rom.* 11. 15. *The casting away of the Jews is the reconciling of the world*, that is, of the Gentiles, in the last age of the world for so he said before, more plainly, *The falling away of the Jew is the riches of the world, and the diminishing of them the riches of the Gentiles.* And so must that place to the *Corinthes* be understood, namely, not of all and everie man, that lived in all ages and times; but of them that were (by the dispensation of the Gospell) to be called out of all kingdomes and nations. after the death and ascension of Christ.

1 Iohn 5. 16.

Thus then the promise of salvation, is not universall without exception, or restraint: and therefore application made by the universallitie of the promise admits some fallhood.

Secondly this way of applying is also Vnfit. For the reason must be framed thus: *Christ died for all men: but thou art a man: therefore Christ died for thee.* The partie distressed will grant all, and say, Christ indeed died for him, if he would have received

received Christ, but he by his sinnes hath cut himselfe off from his owne Saviour, and hath for saken him, so as the benefit of his death will doe him no good.

Sect. 4.

The right way of ministring Comfort to a partie distressed followeth. In the handling whereof first I will lay downe the The Grounds of Comfort. Grounds, whereby any man that belongs to God, may be brought within the Covenant. And then I will shewe the Right Way, how they must be used and applyed.

For the first Recourse must not be had to all graces, or to all degrees and measure of grace; but onely such as a troubled Conscience may feel and reach unto. For those that be the true children of God, and have excellent measure of grace; when they are in distresse feelee little or no grace at all in themselves. The graces then that serve for this purpose, are three: Faith, Repentance, and the true Love of God, which is the fruit of them both. And that we may the more easily and truly discern of them, and not be deceived, inquiry must be made, what be the Seedes and beginnings of them all.

The first Ground of grace is this: *A desire to repent, and believe in a touched heart and conscience, is faith and repentance in selfe; though not in nature, yet in Gods acceptation.* I proove it thus: It is a principle graunted and confessed of all men; that in them which have grace, God accepteth the will for the deede. *If there be a willing minde (saith the Apostle) it is accepted not according to that a man hath not, but according to that he hath.* 2. Cor. 8. 12. Again, God hath annexed a promise of blessednesse, and life everlasting to the true and unfaigned desire of grace. Whence it is, that they are in Scripture propounded, blessed which *hunger and thirst after righteousness.* And who are they but such as feelee themselves to want all righteousness: and doe truly, and earnestly desire it in their hearts. For hunger and thirst argues both a want of some thing and a feeling of the want. And to this purpose the holy Ghost saith, *to him that is a thirst will I give to drink of the Water of life freely.* Math. 6. 5. Now this thirstie soule, is that man, which feeles himselfe destitute of all grace, and Gods Revel. favour.

favour in Christ, and withall doth thirst after the blood of Christ, and desires to be made partaker thereof. God is wont mercifully to accept of the desire of any good thing when a man is in necessitie and stands in want thereof. *The Lord* (saies *David*) *beares the desire of the poore*, that is, of them that are in distresse, either of bodie or minde. *Yea, he will fulfill the desire of them that follow him.*

Ps 110. 17.
Ps 145. 19

It will be saide, that the desire of good things is natural: and therefore God will not regard mens desires.

I answer desires be of two sorts; Some be of such things, as men by the meere light of nature know to be good: for example; the desire of wisdom, of civill vertue, of honour, of happinesse, and such like: and all these nature can desire. Others be above nature, as the desire of remission of sinnes, reconciliation, and sanctification: and they which seriously desire these have a promise of blessednesse, and life everlasting. And hence it followes that desire of mercie, in the want of mercie, is mercie it selfe; and desire of grace, in the want of grace, is grace, it selfe.

A second Ground is this: *A godly sorrow whereby a man is grieved for his sinnes, because they are sinnes, is the beginning of repentance and indeede for substance is repentance it selfe.* The Apostle *Paul* rejoyced that he had in the worke of his Ministerie, wrought this godly sorrow in the hearts of the Corinthians, calling it sorrow *that causeth repentance not to be repented of.* This sorrow may be discerned in this sorte: The heart of him in whom it is, is so affected, that though there were no conscience, nor devill to accuse, nor hell for condemnation; yet it would be grieved in it selfe, because God by sinne is displeased and offended.

1. Cor. 7. 9.

If it be alladged, that everie one that cannot reach to this beginning of repentance, thus to sorrow for his sinne; then I adde further; If the partie be grieved for the hardnesse of his heart, whereby it comes to passe that he cannot grieve, he hath undoubtedly received some portion of godly sorrow. For it is not nature that makes us to grieve for hardnesse of heart, but grace.

The third Ground is, that *A settled purpose, and willing minde to forsake all sinne, and to turn unto God, (though as yet no outward conversion appear,) is a good beginning of true conversion, & repentance.* I thought (saith *David*) *I will confesse against my self my wickednesse,*

Ps 1. 3. 7

kednesse, unto the Lord and thou forgavest the punishment of my sinne.. And to this is added (*Selah*,) which is not onely a muscalle note; but as some thinke a note of oblation, to moove unto marke the things that are set downe, as being of speciall weight and moment. And surely this is a matter of great consequence; that upon the verie unfained purpose of confession of sinne, God should give a pardon thereof. Take a further prooffe of this in the prodigall sonne, whom I take not for one that was never called or turned to God, (though some doe so, and seeme to have warrant for their opinion:) but rather for him that is the Childe of God, and afterward falls away. Now this man being brought by some outward crosses and afflictions, to see his owne milerie, purposeth with himselfe to returne to his father againe, and to humble himselfe, and confesse his iniquities: and upon this very purpose when he had said, *I will goe to my father and say unto him father I have sinned, &c.* at his returne afaire off, his father receives him as his childe againe, and after acceptation followes his confession. The like is to be seene in *David*, who being reprooved by the Prophet *Nathan*, for his sinnes of adulterie and murder, presently made a confession of them, and at the very same time, received of the Prophet sentence of absolution, even from the Lord himselfe wherein he could not erre.

Luk 15. 17. 18

2. Sim. 12.

The fourth Ground *To love any man because he is a Christian, and a childe of God, is a sensible and certain note of a man that is partaker of the true love of God in Christ.* Hereby (saith *S. Iohn*) we know that we are translated from death to life, because we love the brethren. Love here is not a cause, but onely a signe of God love to us. And our saviour Christ saith, *He that receiveth a Prophet in the name of a Prophet shall receive a Prophets reward.*

1. Ioh 3. 14.

Matth. 10. 41.

Now that we be not deceived in these grounds: it must be remembred that these beginnings of grace (be they never so weake, must not be flitting and fleeting but constant and settled; not stopped or stayed in the way, but such as dayly grow and increase, and then they are indeede accepted of God. And he that can finde these beginnings or any of them truly in himselfe, he may assure himselfe thereby that he is the childe of God

Sect. 3.

the true way of
bringing a
man within
the Covenant.

Having thus laid downe the Grounds of comfort: I come now to the Way by which the parttie in distresse, may be brought within the compasse of the promise of salvation. This way stands in two things; in making Triall, and in Applying the promise.

First then, Triall must be made, whether the person distressed have in him as yet, any of the forenamed grounds of grace or not. This Triall may be made by him that is the comforter, in the mooving of certaine Questions to the said person. And first, let him aske whether he believe and repent? The distressed partie answers no, he cannot repent nor believe. Then he must further aske whether he desire to believe and repent? to this he will answer he doth desire it with all his heart; in the same sort is he to make triall of the other grounds when a man is in the fitte of temptations; he will say resolutely, he is sure to be damned. Aske him in this fitte: of his love to God, he will give answer, he hath none at all; but aske him further, whether he love a man because he is a Christian, and a childe of God, then will he say he doth indeed. Thus after triall made in this manner, some beginnings of faith and repentance will appeare, which at the first lay hid. For God useth out of the time of prosperity, by and in distresse and affliction to worke his grace.

The second point followeth. After that by triall some of the foresaid beginnings of grace, be found out, then comes the right applying of the promise of life everlasting to the partie distressed. And that is done by a kinde of reasoning: the first part whereof is taken from Gods word; the second from the testimonie of the distressed conscience; and the conclusion is the applying of the promise on this manner: *He that hath an unfeigned desire to repent and believe, hath remission of sins & life everlasting: But thou hast an earnest desire to repent and believe in Christ. Therefore life everlasting and remission of sinnes is thine.*

Major.

Minor.

Conclusi.

And here remember, that it is most convenient, this Application be made by the Minister of the Gospell, who in it, must use his ministeriall authoritie given him of God, to pronounce

nounce the pardon. For in distresse, it is as hard a thing, to make the conscience yeeld to the promise as to make fire and water agree. For though men have signes of grace and mercie in them, yet will they not acknowledge it, by reason of the extremitie of their distresse. In this manner, upon any of the former grounds, may the troubled and perplexed soule be assured, that mercie belongs to it. And this I take to be the onely generall and right way of comforting a distressed conscience.

Now that the promise thus applyed may have good successe, these fixe rules must necessarily be observed.

I. One is, that *the comfort which is ministred, be alloyed with some mixture of the Law*: that is to say; the promise alone must not be applyed, but withall mention is to be made, of the sinnes of the partie and of the grievous punishments due unto him for the same. The reason is, because there is much guile in the heart of man; insomuch, as oftentime it falleth out that men not thoroughly humbled, being comforted either too soone, or too much, doe afterward become the worst of all: In this respect not unlike to the yron, which being cast into the fire vehemently hot, and cooled againe, is much more hard, then would have beene, if the heat had beene moderate. And hence it is, that in the ministring and applying of comfort, we must withall somewhat keep them downe, and bring them on by little and little to repentance. The sweetnesse of comfort is the greater, if it be alloyed with some tartnesse of the Law.

II An other rule is this: *If the distressed partie be much possessed with grief of himselfe, he must not be left alone but alwayes attended with good companie.* For it is an usuall practise of the Divell to take the vantage of the place and time, when a man is solitarie and deprived of that helpe which otherwise he might have in societie with others. Thus he tempted Eve when she was apart from her husband. And in this regard Salomon pronounces a wo to him that is alone. But herein doth his malice most appeare, in that he is alway readyest, when a man is in great distresse, and withall solitarie, then upon the sudden to tempt him to despaire, and to the making away of himselfe.

Ecce! 4. 10.

III. Thirdly, *the partie in distresse must be taught, not to rest upon his own judgement, but alwayes submit himselfe, & be content*

to be advised by others that are men of wisdom, iudgement, and discretion. A thing to be observed the rather, because the very neglect thereof, hath caused fundrie persons, to remaine uncomfortable for many yeares.

IV. Fourthly, *the partie distressed must never heare tell of any fearefull accidents or of any that haue bin in like or worse case then himselfe is.* For upon the very report, the distressed conscience will fasten the accident upon it selfe, and thereby commonly will be drawne to deeper grief or despaire. The minde afflicted is prone to imagine fearefull things: and sometime the very bare naming of the Diuell, will strike terroure and feare in into it.

V. Fifthly, the partie that is to comfort, must beare with all the wants of the distressed; as with their frowardnesse, peeuishnesse, rashnesse, and with their distempered and disordered affections, and actions: yea he must put upon him (as it were) their persons, being affected with their miserie, and touched with compassion of their sorrowes, as if they were his owne, grieving when he seeth them to grieve, weeping when they doe weepe and lament.

VI. Sixtly he that is the comforter, must not be discouraged, though after long labour and paines taking, there follow small comfort and ease to the partie distressed. For men will often bewray their stiffenesse in temptation, and usually it is long before comfort can be received; and why? surely because God hath the greatest stroke in these distressed of mind, and brings men through all the temptations, that he hath appointed, even to the last and utmost, before he opens the heart to receive comfort. The Church in the Canticles seekes for her beloved; but before she can find him, she goes about in the Citie, through the streetes, and by open places passing by the Watchmen themselves, and after she hath used all meanes without helpe, or hope, at length, and not before, she findes her beloved, *him in whom her soule delighteth.*

Cant. 3. 4.

Thus much for the generall Remedie of all Distresses: now I come to the particular Distresses themselves.

CHAP. VIII.

Of the first speciall Distresse arising
of a diuine temptation.

He first distresse ariseth of a diuine Temptation, which is a combate with God himselfe immediately. And this distresse is when the conscience speakes some fearefull things of God, and withall the partie distressed feelles some eident tokens of Gods wrath,

Sect. 1.

Examples hereof we shall finde many in the word of God. One, is the example of righteous *Iob*, who having been long in outward afflictions, was withall exercised with the apprehension of the anger of God: and in that state he saith, that the *arrowes of the Almighty were in him, that the venime thereof, did drinke up his spirit, that the terrorrs of God did fight against him* Examples.
Yea further he addeth that God *was his enemy and writ bitter things against him and made him to possesse the sinnes of his youth,* Iob 4.
And at another time he complaineth, that *Gods wrath had torne him, that he hated him, gnashed upon him with his teeth, and had sharpened his eyes against him, yea that he had taken him by the peecke and beaten him, and set him as a marke for himselfe.* Iob 13 16.
In all which, and diuers other places, it appears that his conscience was exercised with the sense of the wrath of God, which had now even seised upon his soule. Iob 16 9.

Another example we haue in *David* who also was exercised with this temptation and trouble of minde, as the first words of the sixt Psalme, and the whole tenour thereof doe evidently shew: For first he desires the Lord *not to rebuke him in his wrath,* and afterward complaineth that his grief was so great, that his verie flesh consumed, his bones were vexed, and his bodie brought to such a state as no sicknesse could have brought him unto. And it is not unlike, that the same Prophet did often fall into the like kinde of distresse of minde, as may be gathered out of Psalme 77. and fundrie other places. Psa 6.

Now as it fared with these and diuers other servants of God, in auncient times: so are we not without some instances there-
of

of in our dayes. Amongst many, that worthie man Master Luther, writes of himselfe that he was in this particular temptation, and that he learned in it, the doctrine of the Iustification of a sinner, by the mere mercie of God, without any merit of works: and upon the sense and experience of the nature and properties of this distresse, he wrote a notable exposition of the 6. Psalme of *David*: the scope and intent whereof, he writeth to be nothing else but a soveraigne remedie of this and the like distresses of the mind and conscience.

Sect. 2.

The occasion. Now, if it be demanded, what is the Occasion of this kinde of temptation? I answer that it ariseth sometimes, upon the commission of some notorious sinne, which doth wound the conscience, as in *Cain* *Judas*, and *Saul*, who for their great and capitall sinnes that stinged and wounded their consciences, grew to a fearefull state, and consequently perished in this temptation. Sometimes againe it comes when there is no sinne committed, but obedience to God performed: and then there cannot be rendered any reason of it, either in man or out of man, save this, that God will have it so to be. And the truth hereof is plaine by the examples of *Iob* and *David* before mentioned.

Sect. 3.

The effects of this Temptation, are many and very strange. For outwardly it workes a change and alteration in the body, as is it were a burning ague, and it causeth the entralls to rise, the liver to rowle in the bodie, and it sets a great heat in the bones, and consumes the flesh, more then any sicknesse can doe. And that it is so, as I say, beside experience it is cleare in the word of God. *David* in this distresse affirmeth, that his eyes were eaten as it were with wormes, and sunk into his head. Psal. 6. 7. that his moisture became as the drought in summer Psal. 32. 4. and *Iob* sayes, that his skinne was black upon him, his bones were burnt with heate: yea, that by meanes of this distresse he was now full of wrinkles, & his leanness did rise upon him. It is a principle which Physitians doe hold, that The mind followes the temperature of the bodie, and is affected according to the good or evill constitution thereof: which though

Iob 16. 8.

Iob. 30. 30.

though it be true, yet withall it is as manifest on the other side, that the body doth often follow the state and condition of the minde for a distressed heart must of necessitie, make a fainting and a languishing bodie.

Sect. 4.

But the principall thing to be sought for in this temptation is, the *Remedy* thereof: whereunto there be five things required, which are to be practised, as occasion shall be offered. The Remedy.

First choice must be made of the most fit and present remedy, and that must be used in the first place.

Now the most fit and present remedy is, to bring the partie troubled to the *personall* exercises of faith and repentance, *by and in himselfe*. For this end, he must first examine his conscience most straightly and narrowly, of all the sinnes of his heart and life. Secondly he must humbly confesse against himselfe, all his known sinnes and withall acknowledge the due condemnation, that he thereby hath deserved. Thirdly he must crie to heaven for mercie, intreating the Lord most instantly for pardon, and for the restraint of his wrath due unto him for his sinne. *David* being in this distresse, performed all these duties, as we may reade in the sixt Psalm: and he saith further of himselfe, that *whilst he concealed his sinnes the hand of God was heavy upon him but upon his earnest confession and deprecation hee received mercie* and if we reade the booke of *Iob*, we shall finde that the principall scope thereof is this: namely to shew unto us, that *Iob* was throughly exercised with this temptation, and that in the end having been rebuked both by friends, and God himselfe, his recoverie was made by humbling himselfe, *Iob. 19. 37.* when he saith, *Behold, I am vile: againe, now I abhorre my selfe, and repents in dust and ashes.* Psal. 38.

Some may here demand, if it fall out, that the person himselfe cannot performe any good dutie of himselfe, by reason of his distraction in soule and bodie, what must then be done? *Ans.* If the partie can but sigh and sob unto God for mercie, and comfort, it is no doubt a worke of Gods Spirit, and a practice both of faith, and repentance. *We know not* (saith *S. Paul*) *what to pray as we ought* (namely in our distresses) *but the spirit is selfe maketh request for us, with sighes that cannot be expressed:* Rom. 8. 28.

Exod. 14. 17.

and therein lies our comfort. Thus *Moses* at the Red sea being in great distresse, and not knowing what to say or doe, sighed and groaned inwardly in his soule unto the Lord, for helpe and protection; and his verie desire was in steade of a loud cry in the eares of the Lord.

The second thing is that triall must be made, whether the partie hath in him any tokens of grace or not?

2. Cor. 119.

These tokens are the small beginnings of grace, which before I have declared. As for example; a griefe, because we cannot grieve for sinne as we should; a serious will and desire to be lieve and repent; a purpose to sinne no more and such like. If these be found in the partie, then by them, as by sure pledges, he may be assured of the favour of God towards him: and where any of these be found, the saying of God to *S. Paul* must be urged, *My grace is sufficient for thee*; And therewith must the distressed partie stay his minde. Yea we are to be content with any condition in this life, be it never so miserable, so long as we are in the favour of God, though he should lay upon us even the paines of Hell till the time of our death. So did *David* who when he was pursued by his owne sonne, uttered these words unto God: *Behold if I please thee not, doe with me what thou wilt*. And the like was the minde of *Paul*; who being assured of the favour of God, was content, for his glory, and the salvation of the Israelites (if it had been possible) to be separated from Christ, and to endure the very pangs of Hell.

2 Sam. 15. 36.

Rom. 9. 3.

The third thing in this Cure is, to apply to the said distressed partie such promises of God made unto afflicted persons, as are most large and comfortable.

Lukt 4. 18.

For example, that *the Lord is neare to them that are of a contrite heart, and will save such as be afflicted in spirit*, Psal. 14. 18. Again *I came not* (saith our Saviour Christ) *but to the lost sheepe of the house of Israel*, Matth. 15. 24. He saies not, to the straying sheepe, but such as are now in the Pit, ready to be drowned; or in the Lyons mouth ready to be devoured. Again, *The Spirit of the Lord is upon me, therefore he hath anointed me, that I should preach the Gospell to the poore*; that is, to such as are distressed in conscience and poore in spirit, *He hath sent me, that I would benle the broken hearted, that I should preach deliverance to the Captives*. These and many such like other promises are in this case to be urged, and the partie mooved to endeavour to believe

believe them, to hold to them, and to rest himselfe upon them, though he lose all things else.

Fourthly, the party must be brought to a serious consideration of his owne life past, and of Gods mercifull dealing with him and others in his case in former times, and therewith is he to be comforted for the time present. For if aforehand he hath received any tokens of the favour and love of God, by them he is now to stay and to settle his minde. The reason is plaine. the gifts of God are without repentance; whom he loveth once, he loveth to the end: and whom he chuseth, he calleth, justifieth, and sanctifieth, and will also in time glorifie. *David* being in such affliction, that he could hardly thinke upon God, yet he tooke this course, prayed to the Lord for comfort, communed with his owne heart, and called to remembrance how God had formerly dealt with him: and with this meditation of the continuall course of Gods mercy, in his preservation, he confirmed his faith, and staid his heart in his greatest troubles. Psa. 77. 10.

Seet. 5.

The fift and last thing to be done, is the removall of such *reasons* and *doubts*, as the party distressed usually makes against himselfe, for his owne overthrow. For it is the manner of those that are troubled in minde, to dispute against themselves: and commonly they are wont to alleadge three things. Remove all of doubt.

First, being instructed how to humble themselves, and to depend on Gods mercy, they will grant, that all these indeed are good things, but they belong not to them; for they neither do, nor can feele any thing, but the tokens of Gods anger, and that they are already entred into some degrees of condemnation.

This objection may be taken away, by informing them of the manner of Gods dealing in all his workes. For commonly he works all things in his creatures, *in and by contraries*, if we could know the whole frame of them.

Thus in the Creation every creature had his being of that which had no being; and something was made, not of something, but of nothing. After the flood, the signe of Gods covenant, for the preservation of the world from destruction by raine, is the Raine-bow, which indeed is a naturall signe of raine. When *Elias* was to prove the Lord to be the onely true

God, against the Idolatrous Priests of *Baal*, and that by burnt offerings; he poured water upon the sacrifice, and filld a trench with water round about; and in this contrary meanes was the sacrifice burnt up. Christ for the curing of a blind man, tempers spittle and clay together: which in all reason, is a fitter meanes to put out the eyes, then to cause the blind to see.

2. Cor. 10. 19.

1. Sam. 2.

Thus in the worke of our Redemption, Christ gives life, not by life, but by death, & he sends men to heaven by the gates and suburbs of hell: he shewes his greatest power, in the greatest weaknesse; nay his power is made perfect through weakener. He will not build upon an old foundation, but he puls downe and destroyes all, that man may have no hope at all in himselfe, but that all the hope he hath, may be in God. First he kills, and then he makes alive, as *Anna* speaketh: first he woundeth, and then he healeth. He makes man to sow in teares, that afterward he may reape in joy. And he that knowes Gods dealing to be this, must herewith rest content, and satisfied: because in wrath, God useth to remember his mercy: yea his mercy is never sweet unto the palate of the soule, untill it be seasoned with some tast of his wrath. The Paschall Lambe was eaten with lowre hearts to signifie, that we can feele no sweetnes in the blood of Christ, till we first feele the smart of our owne sins and corruptions.

Secondly, these persons use to alleadge against themselves, that if they could feele any comfort at all, then they would stay their minds, and yeeld to good perswasions, and exhortations.

To this the answer is; That there is a rule of grace, (which we must follow) gathered out of the Word of God, and the experience of Gods children, contrary to the rule of nature, and above the light of reason: and it is, that in case affliction, we must not live by feeling but by faith.

Hab. 2. 4.

This rule is grounded upon the speech of the Lord by the Prophet, *The iust man shall live by his faith*. When we have neither sight, nor sence, nor any taste of Gods mercy, but onely apprehend his wrath, even then we must labour to lay hold of mercy in his Word, and promise. Sense and feeling, are not alwaies fit directions for the time of this life: For he may be the deare child of God, that in present feeleth nothing but his wrath and indignation. This indeed is the true triall of our faith, when even above & against reason, we rely on the mercy of God

in

in the apprehension of his anger. So did *David*, out of the deepe (saith he) that is, being now deeply plunged into the pangs of a distressed conscience, *have I called upon thee, O Lord; & Iob* Psal. 130.
 in the like case: *Lord though thou kill me yet will I trust in thee.*

Abraham is commended by the holy Ghost, amongst other things, for this, that he beleved in God, *above hope*: that is, a gainst all matter of hope, that might possibly be conceived, upon the consideration of the strength of naturall causes. The thief upon the crosse feeling nothing but woe: and seeing nothing in Christ but miserie and contempt, yet he believed in Christ, and was saved. In a worde, Christ himselfe when he was forsaken R. m. 4 18. of all men, and voide of all worldly comfort, and felt nothing but the depth of the wrath of God, in his agonie and passion: yet by the faith of his manhood, he stayed himselfe and said, *My God, my God.*

— Thirdly they use to pleade, that their case is desperate, that never any was in such a state as they are, never any touched with the like distresse of minde.

Answe. It is false: for the holy Ghost hath penned three notable places of Scripture, the booke of *Iob*, and the two Psalmes Psal. 6 & 73. of *David*, wherein are propounded unto us the examples of *Iob*, and *David*, Gods own deare servants, who were in as great distresse, as ever they or any other hath beene. And they may not thinke, that they ever could be able to endure greater paines then Christ; who notwithstanding in the anguish of his soule upon the Crosse, cried out, *My God my God why hast thou forsaken me?*

And thus much touching the first kinde of trouble of conscience, called the divine temptation.

CHAP. VIII.

Of the second speciall Distresse arising from outward afflictions.

THE second kinde of distresse is that which ariseth from *outward afflictions*. By *Afflictions* I understand all manner of miseries and calamities in this life, from the least to the greatest from the paine of the little finger, to the very pangs of death.

Now the Question is, how the trouble of minde, arising by Afflictions may be remedied. For the answer of which question, two things are required of the partie distressed; *Practice* and *Meditation*.

Sect. 2.

Practice in case
of Affliction.

The *Practice* is that, which is to be used in all distresses of minde whatsoever. And it is a diligent *examination* of the conscience in regard of sinne, an earnest and heartie *confession* thereof unto God: and *deprecation*, that is, earnest praier unto him, for the pardon of the same. these three things, being done truly and unfainedly from the heart are a present remedie against this trouble, and bring with them much comfort.

1. Chro. 33. 21
22.

Manasse The King of Iudah, that had committed much wickednesse when he was carried captive to Babel, and there put in chaines, he humbled himselfe, acknowledged his sinnes, and prayed earnestly unto the Lord, and the issue was good; for God was intreated of him and gave him deliverance. *Iob* being long in outward affliction, humbled himselfe in like manner,

Dan. 9. 16. 11.

and at length received comfort. *Daniel* humbled himselfe before God for his owne sinnes, and for the sinnes of Gods people, making request unto God earnestly for them, and even when he was in the act of praying, the Lord sent his Angel *Gabriel* to give him notice of deliverance. Lastly the Church of God under the crosse performed the like dutie, *let us search and*

Lamen. 4. 40.

trie our wayes and turn unto the Lord: and God in mercie gave an eare unto her mourning and lamentation. By all these places, it is apparent, that there is no better remedie in the world, for the minde of man grieved by meanes of outward afflictions, then the practice of the duties before-named.

Sect. 4.

Meditations in
case of Afflictions.

The next thing unto Practice, is the *Meditation* of the comfortable doctrines that are set downe in the Word of God touching afflictions. All which doctrines may be reduced to five principall and maine grounds of comfort and shall be laid down in their order.

The first ground is, that *All afflictions from the least to the greatest do come to passe, not by accident, chance, or fortune, but by the speciaall providence of God.* I explaine it thus: In every particular crosse and affliction, there is the hand of Gods particular providence. Ground 1.
Gods providence.

First, because God decreeth, and foreappointeth every particular crosse. Make the wordes of Paul, whom God hath foreknown, *them he hath predestinate to be made like unto the image of his Son* and what is this image? Nothing else but a conformitie unto Christ in afflictions for this life, and in glory for the life to come. Now if God hath decreed that those whom he foreknew should be conformable unto his Sonne in these respects, then hath he also decreed the afflictions themselves. Rom. 8. 38.

Secondly, God doth not onely barely permit afflictions so to be, but also he effecteth them, and brings them to execution, as they are crosses, corrections, trialls and punishmens. *I make peace* saith the Lord *and I will create evill*, that is, not the evill of sinne, but of punishment, which is evill in our sense and feeling. for things are tearmed evill two wayes: some are evill indeed, some are evill not indeed, but in regard of our sense, apprehension and estimation; and of this latter sort are afflictions which God is said to create. And to this purpose is the saying of the Prophet Amos, *shall there be evill in the citie and the Lord atb not done it?* Isay. 45. 7.
Amos 3. 6.

Thirdly as God causeth afflictions, so he ordereth and disposeth them, that is, he limiteth and appointeth the beginning, the end, the measure or quantity, and the continuance thereof. Yea he also ordereth them to their right end, namely his own glory, the good of his servants, and the benefit of his Church. Thus God is said to correct his people *in iudgement*, that is, so as he will have the whole ordering of the correction in his owne hand. Joseph tells his brethren that when they intended evill against him in selling him to the Ishmaelites for silver, *God disposed it for good.* When Shemei cursed David he forbade his servants, so much as to meddle with him, and why? because (saith he) *the Lord had him so curse & who then dare say unto him, why hast thou done so?* And to this purpose the Prophet David saith, *I held my peace & said nothing: Wh,? because thou Lord hast done it.* Jeremy 30. 11.
Gen 15. 19 30.
1. Sam. 16. 10.
Psal. 39. 9.

Here some will say, if afflictions did come onely from God, it were somewhat, but oftentimes they come from men, that

beare us no good will, and therefore no marvell though we be impatient. *Ans.* When crosses doe come from men, God useth them as instruments to execute his judgements upon us; and in this worke, God is the chief doer, and they are as tooles, in the hand of the workeman. And the Lord inflicteth them upon us by men to trie our patience under the crosse. *Ioseph* though he knew well the bad dealing of his brethren towards him, yet he looked not to them alone, but to an higher cause, namely, the Lord himselfe, who executed his owne will by them: *God* (saith he, *disposed it to good, And againe God will send me before you into Egypt for your preservation.*

Gen. 45. 5. and
30. 18.

3.
Gods Com-
mandement.

The second ground is, *The commandement of God, touching the crosse, and obedience to him therein.* This Commandement is expressed *Luke 9. 23.* where we are commanded to *take up our crosse every day*, and follow Christ. *Abraham* was commanded, with his owne hands to sacrifice his onely sonne *Isaac*: and to this commandement, (though otherwise a great crosse onto him) he addresseth himselfe to yeeld obedience, And in the Prophesie of *Micah* the Church saith, *She will beare the wrath of the Lord*, that is, she will performe obedience to him in the crosse, *because she had sinned against him.* And Saint *Peter* saith, that *God resisteth the proud, and giveth grace to the humble: therefore humble your selves under the mightie hand of God.* And this being the Commandement of God that we should yield obedience to him in everie affliction, we ought to be no lesse carefull to obey it, then any one commandement of the morall Law.

Mich. 7. 9.

1. Pet. 5. 6.

3.
Gods presence
Psal. 91. 15.
Psal. 23. 4.

The third ground is, that *God will be present with his servants in their afflictions.* Vpon this ground *David* comforts himselfe, *because God hath promised to beare him, to be with him in trouble, and to deliver him.* And in another place, *Though I should walke in the shadow of death, I would feare none ill, for thou art with me, &c.*

Now that we may the better understand this doctrine, we are to consider what be the Ends or Effects of Gods being with us in affliction, whereby he testifieth his presence, and they are three

Psal. 50. 13.

The first is, to worke our deliverance from the crosses. *Call upon me* (saith the Lord) *in the time of thy trouble, and I will deliver thee.* This promise must not be understood simply, but with an exception, *so farre forth as it shall be for our good.* For all promises of temporall deliverance, are conditionally, and must be concei-

ved,

ved, with this limitation of the crosse, and chastisement, if God please to impose it.

Some may say how if God will not deliver us, but leave us in the affliction what comfort shall we then have?

Ans. In the second place therefore we must remember that God will temper and moderate our afflictions, so as we may be able to beare them. *Habbakuk* prayeth unto God in the behalfe of the Church, *that he would in wrath remember mercie.* And *Hab. 1. 1.* *Paul* saith, *that the Lord will not suffer us to be tempted above that we are able to beare, but will give an issue to the temptation.* *1. Cor. 10. 13.*

Thirdly, put the case that God doth not moderate our afflictions, but suffer them to remaine upon us, not onely for some time of our life, but to the very death; yet then he will testifie his holy presence another way, namely, by giving the partie distressed power and strength to beare his affliction. *Unto you it is given* (saith *Paul*) *for Christ that not onely ye should believe in him, but also suffer for his sake.* *Phil. 1. 29.*

The fourth ground of comfort in affliction, is, that every affliction upon the servants of God, hath some speciall goodnesse in it, *Goodnesse of* *Rom. 8. 28.* *We know that all things worke together for good unto* *afflictions.* *them that love God.* And in regard hereof, the crosses which are endured by Gods children, are so farre from being prejudiciall to their salvation, that they are rather helpes and furtherances of the same. Now this goodnesse is perceived two wayes: first, by the fruit and effect of it; and then, by the qualitie and condition thereof: in both which respects, afflictions are good.

Touching the fruits of afflictions because they are manifold, *Fruits of Affliction.* I will reduce them to seven principall Heads. *Consideration.*

Afflictions do make men to see and consider their finnes. *Iosephs* brethren for twentie yeares together, were little or not at all troubled for their wickednesse, in selling their brother; yet upon their affliction in Egypt, they began to consider what they had done. *We have* (say they) *verily sinned against* *Gen. 42. 31.* *our brother in that we saw the anguish of his soule, when he besought us and we would not heare him; therefore is this trouble come upon us.* *Manasses* in the time of his peace gave himselfe to Witchcraft and the worshipping of strange gods; but when he was captive in Babylon, then he was brought to the sight of his finnes, and mooved to humble himselfe before God, for them.

Humiliation.

Luke 15. 7. &c.

II. Afflictions serve to humble men in their soules before God. The young unthrif in the Gospel, called the Prodigall childe, while his portion lasted, he spent liberally, and was grie- for nothing: but when he came to be pinched with hunger, and that through his owne follie, then he humbled himselfe before his father, and returned home unto him. *David* saith of him- selfe, that in his prosperity he thought he should never be mooved, because the Lord of his goodnesse had made his mountaine to stand strong: but (saith he) thou didst hide thy face, and I was troubled; then cried I unto the Lord.

Amendment.

Heb. 12. 11.

III They serve to worke amendment of life. *No chastising* (saith the authour to the Hebrewes) *for the present seemeth to be ioyous, but afterwarde it bringeth the quiet fruit of righteousness, to them that are thereby exercised:* that is, afflictions and chastise- ments, that seife upon Gods children; do leave after them a- mendment of life, as the Needle passeth thorow the Cloth, and leaveth the thread behinde it. *When We are iudged* (saith the Apostle) *we are nurtured of the Lord, that we might not be con- demned with the World.* And *David* confesseth *Psal. 139. It is good for me that I have been afflicted that I might learne thy Sta- tutes.* And the good husbandman purgeth and pruneth the Vine, that it may bring forth more and better fruit.

1. Cor. 11. 31.

John 15.

Abnegation.

2. Cor. 9.

IV. They cause men to denie themselves and to rely wholly on the mercie of God. Thus *Paul* received the sentence of death in himselfe, that he should not trust in himselfe, but in God that rai- seth the dead.

Invocation.

Psal. 38. 74.

Heb. 5. 15.

V The fift, is invocation. For afflictions make us to cry heartily and fervently unto God, to bring our selves into his preface, and there to abase our selves before him. Thus the Lord said of the Israelites, that *when he slew them, then they re- turned and sought him early.* And elsewhere he saith of his chil- dren, that *in their afflictions they will seek him diligently.*

Patience.

Rom. 5. 3.

VI. The sixt, is Patience. *Affliction bringeth forth patience; patience, experience, &c.* As if he should say, Because the love of God is shed in our hearts, therefore in afflictions we are patient. Now whilest we patiently beare the crosse, we have experience of the mercy and love of God towards us: and having once, in some notable deliverance tried and tasted the mercy of God, we doe by hope (as it were) promise to our selves the said fa- vour and mercy for time to come.

VII. The

VII. The last fruit, is Obedience. This the Holy Ghost teacheth, to have beene the fruit of the suffering of Christ, when he saith, *Though he were the Sonne, yet learned he obedience by the things which he suffered.*

Q^d:dience..

In the next place, Afflictions are good in regard of their *qualitie and condition*, which is, that they are *tokens and pledges of our adoption*, when we make the best use of them. *If ye endure chastning*, (saith the holy Ghost) *God offereth himselfe unto you as unto sonnes*, that is, he comes to you in the crosse, not as a Iudge and revenger, but as a kinde and loving Father: and the crosse imposed, as it were his fatherly hand, wherewith he chastiseth us: And therefore *Iob* praiseth God for his affliction, saying, *God hath given and God hath taken away, blessed be the name of the Lord.*

Heb. 1. 3.

Heb. 12. 9.

Iob. 1. 21.

The fift Ground of comfort is, *that the partie distressed hath partners in the Crosse*. For first, he hath Christ to be his partner, because he hath fellowship with him, in that he is afflicted, and is willing to obey God therein. *Paul* accounteth it happinesse, to know the fellowship of Christs afflictions, and to be made conformable unto his death, *Phil. 3. 10.* And *S. Peter* exhorteth believers to reioyce, *in as much as they are partakers of Christ sufferings. 1. Pet. 4. 13.* Secondly if the partie afflicted repent, Christ communicateth with him all his crosses, and accounts them as his owne. The Apostle in this regard, would have no man thinke it strange, no not when he is in the fierie triall, but rather to reioyce because he is partaker of Christs sufferings. *1. Pet. 4. 12.* And Christ saith to *Saul* persecuting his Church, *Saul, Saul, why persecutest thou me?* Thirdly, he that is afflicted, hath other servants of God, partakers with him in all his afflictions. The Apostle *Peter* wilheth the Church of God, to resist Satan by faith, *knowing* saith he, *that the same afflictions are accomplished in your brethren that are in the world. 1. Pet. 5. 9.*

9.
Partakers in
the Crosse.

Thus much generally of afflictions, and of Comfort in them it were a long and tedious worke to set all downe in particular, together with their proper and distinct Comforts: therefore I will passe them over, and speake onely of three kinds of afflictions with their Remedies.

Sect. 2.

Deferring of
Deliverance.

The first is, the *Deferring of deliverance*: a great affliction, if it be considered. And touching it, I propound one Question, namely, *How the minde of the partie distressed, may be stayed, when as the Lord deferrres deliverance.*

For the answer hereof, three speciall points are to be considered.

I. First, that God hath in his wisdom, set downe certaine and unchangeable times, for the accomplishment and issue of things that are. *There is an appointed time to every thing under the Sunne, Eccl. 3. 4.* The speech of Salomon is generall, and the meaning of it is this: Whatsoever there is in the world, either done or suffered, or enjoyed by man, whether it be of the number of naturall things, or of those which are voluntarily undertaken or necessarily endured; God hath in his providence sorted unto them, a set time and season, whereof dependeth the successe of them all. And this time himselfe most freely ordereth and ruleth at his owne good pleasure, which as no man can hinder or stay, so is it not in the power of any, to hasten or prevent.

This point, The holy Ghost in Scripture prooveth by two instances, of the threatnings and promises of God, which himselfe accomplisheth, at some certaine and unchangeable times.

G:n.6.3.

When the old world in the dayes of *Noah*, had growne to much impietie and wickednesse, The Lord appointed a certain space of a 120 yeares, for their repentance and conversion; at the very end and tearme whereof, he brought the flood upon them, and not before. For if we compare the particular circumstances of time noted in the 7 of *Genesis*, with that which Saint *Peter* writeth, 1. *Pet. 3. 20.* we shall finde that the inundation of waters came upon the earth at the very point of time before determined.

Iere. 15. 11.

Again, God threatned by *Jeremie*, that the Jewes for their sinnes should be led captive, and serve the king of *Babel* 70 yeares. Now if we take the just computation of time, it will appeare, that so soone as ever those yeares were expired, the foresaid threat was accomplished. And therefore *Daniel* alluding to *Jeremies* Prophecie, exactly setteth it downe, when he saith, *The same night was Belshazzar king of the Chaldeans slaine*, that is, the

Dan. 5. 30.

very

very night wherein those 70 yeares came to their full period.

And as there are set times, allotted by God for the execution of his threatening sentences; so also hath he determin'd certainly the accomplishment of all and everie of his promises.

An example hereof we have in the Israelites, of whom the Lord said to *Abraham*, that they should be in affliction in a strange land 430 yeares, and then be delivered. This promise of God was expressly fulfilled, as we read in the booke of *Exodus*. For before the end and terme of these yeares they had no deliverance at all: but that time being expired, even *that selfe same day departed* all the hosts of Israell, out of the land of Egypt. And though *Moses*, fourtie yeares before this time, tooke in hand the worke of their deliverance: yet he did it without successe; and upon a certain accident, being himselfe constrained to flee into Madian, he lived even as a stranger with *Iethro* his father in law, till the said time of foure hundred and thirtie yeares was accomplished: toward the end whereof being called of God to that office, he prospered, and not before. And in the same manner hath God set downe a certaine period of time, within which he will exercise his children more or lesse, and at the end whereof, and not before, he will relieve and comfort them againe.

Now as the certaintie of the accomplishment of Gods threatening Word, serves to terrifie all wicked livers, from sinne: so the unchangeable performance of his promises at the very time prefixed, and not before teacheth the children of God sundry things:

First that when they are in any distresse, and have not present or speedy deliverance, according to their desire, they should waite the Lords leisure, and expect with patience till the time come, which is appointed by him for their ease and reliefe: and in the meane while stay their hearts, by hope and assurance in his mercy. Reason is plaine. God is sure in his Word: therefore though heaviness may indure for a night, yet joy will returne in the morning, *Psal.* 30 5.

Thus the Lord comforteth the Jewes in a particular distresse, as we may reade in the prophecy of *Habakkuk*, where the Prophet in the name of the Jewes, complaineth, and expostulateth the matter unto God, why his owne people should be so lamentably afflicted, by a terrible and furious nation, and why they

Gen. 15. 13.

Exod. 12. 41

Act. 7. 15.

Hab. 2. 3.

they should be led away captives, by the Chaldeans the enemies of God? To this the Lord makes answer, that as he had certainly determined that judgement to come upon them, so certainly had he appointed a set time, wherein they should be delivered. In the meane while he bids them to comfort themselves in this, that though the affliction should rest upon them for a season, yet undoubtedly they should be eased at the length; and therefore, that they should in patience waite for the vision, that is, the accomplishment of the vision touching their deliverance.

Secondly, hence we learne, that we must not onely *believe* the promises of God *in generall*, that God is true and faithfull in them, and that he is able and willing to fulfill them, even as he made them; but we must *believe* them *in particular* that is, with application to their proper and severall circumstances, which are the particular meanes, places, and times, whereby, and wherein he hath given his word, as touching our freedome and exemption from the crosse.

Take an instance hereof in the Prophet *Daniel*, who knew well by the Spirit of Prophecie, that the Lord had determined to bring upon the Jewes 70. yeeres captivity in Babylon. He knew also, that God had promised to put an end to that captivity, at the end and terme of those yeeres. Now what did *Daniel* in this case? Vpon knowledge of the will of God in that point, during the said time, he prayed not unto the Lord for deliverance of his people; But when he understood that the time drew neere, wherein it was the will of God, that the Jewes should returne out of captivity, then by faith applying the promise of God to that particular time, he besought the Lord in prayer and supplication, with fasting, in sack-cloth and ashes, and the Lord gave care unto his prayers, and yeelded him a gracious answer.

II. The second point is, that God, when he deferrēs deliverance, doth it upon great and weighty causes and considerations best knowne to himselfe.

The first whereof is, that thereby he might humble men thoroughly, and bring them to an utter deniall of themselves, and consequently cause them to learne patience in affliction; which they would not learne, if they might be their owne carvers, and have speedy deliverance from the crosse at their owne wills and pleasures.

Secondly

Secondly that being afflicted they may acknowledge whence their deliverance comes, yea whence they doe receive not onely that, but everie other good benefit which they enjoy, namely, not from themselves, or any creature, but onely from the Lord; and accordingly may learne to value and prize his gifts at their deserved excellency: For it is a true saying and often verified in affliction and want, that *benefits easily obtained are lightly regarded, and sooner forgotten.*

Thirdly, that by the continuance of the Crosse without intermission, he may make them to distaste the world, and consequently draw them to the meditation of the life to come wherein all manner of mourning shall cease, and all teares shall be wiped from their eyes. R:vel. 21.4.

Fourthly, the Lord deferreth deliverance from affliction, that he might prevent greater evils and dangers, whereinto those that are afflicted might run, if they had their hearts desire; and were eased, not at his will, but at their owne wishes. When the children of Israel came into Canaan, they were informed, that they should dwell together with the Canaanites; and *Moses* rendereth a reason thereof; *Least (saith he) the wilde beasts of the field multiplie against thee.* And for the preventing of this evil, the Israelites must endure some annoiance by the Canaanites. Deut 7.21.
Even so the Lord keepeth his servants under the Crosse, for the preventing of greater sinnes and offences. This should stay the mindes of men, and make them content to waite upon God for deliverance when they are afflicted. Ex. d. 13. 38.

III. The third and last point is, that God alwayes hath and doth exercise his servants with long and continued crosses. *Abraham* was childlesse till he was 70 yeares of age, and at those yeares the Lord promised him issue. But this promise was not accomplished till a long time after, when he was 100 yeares old. *David* had a promise to be King of Ierusalem, and Iudah, but the Lord exercised him by many and grievous afflictions before he came to the crowne: insomuch, that he saies of himselfe, that *his eyes failed with waiting upon his God.* *Zachary* and *Elizabeth* prayed to God both of them, in their youth, and many yeares after, for issue; but the Lord granted not their request till they were old. Psal. 119. 83.
Luke 1. 13.

To adde no more examples: by these we see the Lorps dealing, even with holy men and women, his owne deare servants; that

that he doth not allwayes grant their requests, nor condescend to their desires at the first, but as it were holds them off, and suspends his grace and favour for a time. And therefore if it shall please him thus to deale with any of us, we must from these examples be taught to possesse our soules with patience, resting contented in his will, and waiting on his good pleasure to the end.

Page 73.

To conclude this point: Suppose that the condition of Gods servants be such, as that they finde no end of their afflictions. but that they doe continue even unto death, :what shall they doe in this case?

Ans. Besides that which hath beene said before for the resolution of this Question, I answer further, that first, they must still even unto death, live by faith, and say, with holy *Iob, Lord, though thou kill me yet will I trust in thee.*

Secondly, they must stay and relieve their soules in the meane time with these and such like meditations :

I. That it is the will and pleasure of God, that we should through many afflictions, enter into the kingdome of God, *Mat.* 14. 22. Now it is the propertie of a true childe of God to rest content in his fathers good will and pleasure, even when he is afflicted, *Prov.* 3. 11. *My sonne— be not grieved at my correction,* that is, let it not be tedious unto thee, be content to beare it. Our dutie therefore is, meekly to subject our selves to the hand of God as the childe doth to the correction of his father.

II That though afflictions be long and tedious, yet God will at length give a joyfull and comfortable issue. For so himselfe hath promised, *Matth.* 5. 4. *Blessed are they that mourne, for they shall be comforted,* *Psal.* 34. 19. *Great are the troubles of the righteous, but the Lord will deliver him out of them all,* *Psal.* 37 73. *Marke the upright man, and behold the issue for the end of that man is peace.*

III Afflictions be they never so heavie, in regard of continuance, yet they are in no sort comparable to those eternall joyes, that God hath prepared for them that love him. This was *Pauls* meditation, who indured the crosse, even to his dying day. *Our light affliction* (saith he,) *which is but for a moment, workes unto us an excellent & eternall weight of glorie.* And elsewhere he professes, that he did not count the afflictions of this present time answerable in value to the glory which shall be revealed

unto

unto Gods children, Rom. 8. 18. Saint Peter tels the m, to whom he wrote, that in regard of their assured hope of eternall life, *they should reioyce, though now for a season they were in heavynesse through manifold Tentations, 1. Pet. 1. 6.* Lastly the Authour to the Hebrewes comforteth the Church by this reason, because *it is yet a very little while, and he that shall come will come, and will not tarry.* He'. 10. 37.

IV. Though God with-holdeth his hand, in respect of deliverance, even to death, yet his love is constant and unchangeable; and the Crosse which we undergoe, cannot separate us from that love, wherewith he hath loved us in Iesus Christ, Rom. 8. 35. And thus much of the first particular distresse of the minde, arising of outward afflictions.

Seet. 1.

The second particular distresse, is *bodily and temporary Death*; which consisteth in the separation of the soule from the body, Temporarie.
death. And touching this affliction, it is demanded, *how any servant of God, may be able to endure with comfort the pangs of death?*

For the answer hereof, two things are required: A preparation to death, and helps in the time of death.

Concerning preparation, there are three duties to be performed.

The first and most principall, is commended unto us in the booke of Psalmes; where David prayes unto God, *Lord, make me to know mine end, and the measure of my dayes.* And Moses in like manner, *Lord, teach me to number my dayes that I may apply my heart unto Wisdom.* In which place is remembered a notable duty of preparation; to wit that a man should resolve himselfe of death continually, and before-hand number his dayes. This is done, by esteeming every day as the day of his death, and accordingly doing alwaies that which he would doe, if he were now to give up the ghost. 1
Preparation to
death.
Psal 39. 4.
Psal 90. 12.

Secondly, in way of preparation, we must endeavour to disarm and weaken Death who is an armed man that hath his Weapons, whereby he seekes to destroy us. And in this case, we must deal with Death as the Philistims dealt with Samson. They saw by experience that he was a mighty man, and by his power and strength had given them many foys: and

Account death
present.

1. Cor 15 56.

therefore they laboured to knowe, in what part of his body his strength did lie. And after inquiry finding it to be on the haire of his head, they never rested, till they had spoiled him thereof, And questionlesse the time will come, when we must all encounter with this strong and powerfull *Samson, Death*. In the meane while, it is a point of wisdom, to enquire wherein his power and might consisteth. When this search hath beene made, we shall finde, that his Weapons are but manifold sinnes and corruptions both of heart and life: for as *Paul* saith, *The Sting of death is Sinne*, Therefore, that we may spoyle him of this his furniture we may exercise our selves in the practice of two duties.

First use all meanes for the cutting off of the Lock of our sinnes, whereby alone Satan hath the vantage of us; and these meanes are, the duties of Humiliation, Invocation, and true Repentance. We must therefore humble our selves before God, be instant in prayer for the pardon of our sinnes past, and present; and in this point give the Lord no rest, untill we have obtained in our Consciences the sweet Certificate of his favour and mercy in Christ, whereby our mindes may be stayed and comforted.

This done, it stands us in hand to turne unto God, to be carefull to leave sinne, to entertain in our hearts a resolved purpose and intention of new obedience, and conformitie to the will and commandment of God in all things. And this the onely way in the world to bereave this our enemy of his Armour, to pull the sting out of the mouth of this Serpent, and consequently, even in death to prevaile against him.

Thirdly, in way of preparation, our dutie is, even beforehand (while we live in this world) to endeavour to have some true taste of life everlasting and the joys of Heaven. The due consideration whereof will be of great use: For it will stirre up in our hearts a desire and love of perfect happinesse in Heaven, yae, a fervent expectation of Christs coming to Iudgement: And it will further cause us to say with *Simeon* Lord now let thy servant depart in peace, And with the Apostle, *I desire, to be dissolved, and to be with Christ*.

Touching this spiritall joy and comfort in the holy Ghost, these Questions of Conscience are mooved,

- 1 First, how we may in this life have and nourish in our hearts

hearts a true taste of eternall happinesse, and of the joyes of the world to come.

Ans. First, by a serious consideration of the evils that doe hinder or prejudice our happinesse: and they are principally foure.

One is the Miseric of our lives, in respect of us, and the consequents thereof. For there is no man in the world be he never so righteous, that he can say of himselfe, *I am cleane from my sinne*, *Prov. 19. 20.* Yea even the regenerate, that have received grace to believe to turne unto God, and to live according to the Spirit, doe finde by experience corruption, and rebellion in their mindes, wills, and affections, which daily affordeth matter of sinning against God, and on the other side, hindereth and quencheth all the good motions of the Spirit, that are in them. Againe, such is the irreconcilable malice of Satan, that he takes vantage of mans corruption, and neglects no time nor opportunitie, to intrap the children of God in the snares of his temptations. And hence it is, that man, by reason of his owne corruption, and the wicked suggestions of the divell, is at continuall strife with himselfe, hath daily occasion of sorrow, worketh out his salvation with feare and trembling, wading (as it were) even while he liveth in a sea of many mileries.

Rom 7 14, 15
&c

The second evil is the vanitie of all things that are in the world. For whether we consider the world it selfe, or the things therein contained, done, or suffered, there is nothing so sure and steady, whereunto man having attained, can possibly rest fully satisfied, & contented, & which in the end will not prove to be most vaine vanity. And the truth thereof, appeareth in the experience of *Salomon* himselfe; who (being King over *Israel*) wanted neither authoritie, nor abilitie and opportunitie, to take knowledge and triall of all worldly things in all estates and conditions. And having even of set purpose, carefully and earnestly searched into them all at length he concludes that the issue of all was unprofitable vanity, and vexation of minde, as we may reade in his *Ecclesiastes*.

The third evil is, the Changeable condition of our life in this world, whereby it comes to passe that we are alway in a fleeting and transitorie state. For we are (as *Saint Peter* speaketh) but Strangers, and Pilgrims, that wander to and fro in the earth as in a strange country, and still are walking forward to our owne home. *We have here no abiding Citie.* The houses

2 Pet 2 13

Heb. 13. 14.

wherein we dwell are but Innes in which we sojourn for a time: yea, the bodies which we have, are but Tents, and Tabernacles, alwaies ready to be shifted, and our selves to be translated into another place.

2. Cor. 5. 6.

Phi. 1. 13.

Fourthly, by remembering that Christ our Head is now in heaven, and we his members upon the earth. During our life, we are *in presence* separated from our Head, and consequently from that happy, and glorious fellowship which we shall enjoy with him and all the Saints, our fellow-members, in the Kingdome of Heaven. This S. *Paul* noteth, when he saith, *whilest we are at home, in the body, we are absent from the Lord*: and thereupon himself desired *to be dissolved and to be with Christ*.

Apoc. 22. 4.

2. Ioh. 3. 2

Matt. 25. 34.

Having thus entered into the due consideration of the afore-said evils we must in the second place exercise our selves in the frequent Meditation of the blessed estate of Gods chosen, in the Kingdome of Glory: who being translated out of this life, into the bosome of *Abraham*, are fully and perfectly freed from sinne, from Satan, from vanitie, and miserie; have all teares wiped from their eyes: do behold the face of God, are made like unto Christ, in holinesse, and honour; and doe with him inherit the Kingdome prepared for them from the foundation of the World.

2. Cor. 7. 31.

Phil. 2. 20.

Phil. 1. 23.

Heb. 11. 10.

In the third place having throughly considered of these things we must compare the estate of this present life, in the respect beforenamed with the estate of that which is to come, in the kingdome of Heaven; and laying them in a paralel together, we shall finde the one infinitely farre to excell the other, in regard of true joy and comfort. And this will make us, though living in the World, yet to use it as if we used it not; to have our conversation in heaven; to thinke with *Paul*, that to be loosed and to be with Christ, is best of all for us; to have a true and lively taste of the joyes of the World to come, and accordingly with *Abraham, Isaac, and Jacob* to looke for a Citie that hath foundations, whose Builder and Maker is God.

II. Secondly, it is demanded, How a man may truly discern whether this joy of the Spirit, be in him, yea, or no? For answer, hereunto, it is to be remembered, that there are sundry properties whereby it differeth from carnall joy: And these are principally five.

First, this joy is brought forth (as it were) of sorrow for sinne;

sinne, and for want of Christ. *Ye shall sorrow* (saith our Saviour Christ to his Disciples, meaning for his departure) *but your sorrow shall be turned into joy.* These wordes are not onely meant of his Disciples, but of all beleevers, who upon consideration of their sinnes, and the spirituall want of Christ Iesus doe mourne and lament: for not onely they, but all true beleevers are there opposed unto the World. Again, *Blessed are they that mourne.* that is, being touched with causes of exceeding griefe doe withall mourne for their sinnes; *for they shall be comforted.* On the other side, carnall joy as it hath his beginning from the flesh, and ariseth of things pleasing thereunto, so it ends in sorrow & heavinesse. *In the end reioicing is turned into mourning* saith Salomon. And, *Woe be to you that now laugh: for ye shall weepe.*

Ioh. 16. 22.

Matt. 5. 4.

Prov. 14. 13.

Luce 6. 25.

Secondly, the joy of the Spirit, is the fruit of righteousness, that is, it issueth and floweth from Christ, knowne and believed, to be made unto us of God, wisdom, righteousness, sanctification, and full redemption: For from hence followes peace of Conscience; and from peace, comes joy in the Holy Ghost, Contrariwise, the joy of the flesh ariseth onely from the sudden feeling of some worldly delight; and therefore cannot bring any sound peace unto the Conscience of the man possessed of it.

Rom. 14. 17.

Thirdly, spirituall joy is founded in the holy use of the Word, Sacraments, and Prayer, and in the practice of Christian duties of mercy, love, justice, &c. The other is not so. For the World conceiveth a joy besides the Word, out of the Exercises of Invocation, and Repentance; which stands in the practice of cruelty, malice, oppression, injustice, and all manner of impiety. And hence it is, that having spent their dayes in such matter of rejoycing, at length in a moment, *they go downe to hell.*

Ioh. 3. 13. 14.

Ioh. 16. 22.

Prov. 14. 13.

Fourthly, heavenly joy is so fixed and rooted in the heart, that it cannot be removed thence. *Your joy shall no man take from you,* saith Christ therefore it must needes be true, and sound, yea, able to swallow up all matter of grief and heavinesse; whereas the other is never sincere, but with the sweetnes therof hath alwaies mingled some bitterness. *Even in laughter* (saith Salomon, speaking thereof) *the heart is heavy.* When the face of the wicked man shineth, and his countenance is pleasant, even then is he inwardly sorrowfull and his minde is troubled.

Luk. 7. 10.
and 16. 12.
Iob. 20. 5.

Lastly, the joy of the Spirit is eternall, abiding in the minde of man, not onely for the tearme of this life, but for ever in the world to come. No is not the rejoycing of the world in earthly things: for it is fading and deceitfull, as the things themselves be wherein it is placed it hath the beginning in corruption, and endeth with this present life. The examples of the two rich men in the Gospel, doe manifest this truth. And to this purpose, is the speech of *Zophar*, in the booke of *Iob*, that *the rejoycing of the wicked is very short, and the ioy of hypocrites is but for a moment, &c.*

By these five properties, may we put a true difference between earthly, and heavenly rejoycings, and consequently discern of them, even in our selves. And if we perceive this joy of the Spirit (rightly conceived and grounded in the right of the Word and Sacraments; as also in the exercises of invocation, faith, and repentance,) to take place in our soules and consciences we shall finde it of force, to moderate, and allay the very terrors of death. And so much for Preparation.

II.
Helps in time
of death.

Now the helps to be used in the time of death are manifold: the summe of all may be reduced to two heads; Meditations, and Practices.

Touching Meditations, we must in the first place, consider Death in a double respect; one, as it is in its owne nature, and another, as it is changed, and qualified by the death of Christ. Death in its owne nature is a Curse, or forerunner of condemnation, the very gates and suburbs of Hell it selfe: but being qualified by Christ, it is a blessing, an end of all miseries, a full freedome from all dangers, a short passage unto joy, an entrance into everlasting life, a quiet sleepe void of all annoiunce by dreames, and fantasies and the grave a resting chamber, yea a bed perfumed by the death of Christ, for the bodies of all the Elect; out of which when they awake they shall be admitted and received into the presence of God in heaven.

Secondly, we are to consider, that there be three degrees of eternall life. The first whereof is in this world before we die; and it is then, when we begin to repent and beleeve in Christ, and to be assured in Conscience that God the Father is our Father, Christ our Redeemer, and the holy Ghost, our comforter. For this is *eternall life, to know God, and whom he hath sent, Iesus Christ*. The next degree is in death. for death cuts off a sinne,

sinne,

sinne originall and actuell; Death frees us from all wordly miseries: death prepareth the bodie, that it may be fit to enter into eternall happinesse together with the soule, which is already in Heaven. The last degree is, when body and soule, reunited goe both together into eternall and everlasting glorie.

Our third meditation is, that there is a mysticall union and conjunction betweene Christ and everie believer; and that not onely in regarde of soule, but of body also; which being once knit, shall never be dissolved, but is eternall. Whereupon, the dying, dead, rotten, and consumed body remaineth still a member of Christ, abideth within the covenant, and is, and shall be ever a Temple of the holy Ghost, Thus *Adam* and *Abraham*, which are dead so many thousand yeares agoe, yea, everie true believer, from them to the end of the World shall rise at the last day in body to glory, by the power of their conjunction with Christ. In the winter season we see the most trees voide of leaves, buddes, and blossomes: so as they seeme to us to be dead, and yet neverthelesse there is a sappe in the roote of them, which in the Spring will ascend, and revive the decayed branches. Even so it is with our bodies, which though they be corrupted, rotten, burnt or eaten with wormes, or devoured by wilde beasts, so as they may seeme to be utterly perished, yet there is (as it were) a secret and hidden sappe in them, (by reason of their union with Christ by) which they shall be raised, revived and quickned, being made like unto the glorious body of Christ their head, with whom they shall raigne, and live for evermore.

Helpes in practice are two, First, he that will beare with comfort the pangs of death, must labour that he may *dye in Faith*: and that is done by laying hold of the promise of God touching forgiveness of sinnes, and life everlasting by Christ. *All these* (saith the Holy Ghost) *died in Faith*, namely, *Abel Enoch, Noe, Abraham, and Sarah*, all laying hold of the promise of life by Christ. When *Jacob* on his death-bed was blessing of his children he brake forth into this heavenly speech; *O Lord, I have waited for thy salvation*, In which words it is plaine, that his faith rested on the mercie of God, and by hope he waited for his salvation: and our Saviour Christ saith, *As Moses lift up the Serpent in the wilderness so must the Son of man be lift up, that whosoever believeth in him might not perish, but have life ever-*

Heb. 11. 13.

G:n. 49. 18.

Iohn 3. 14. 15.

lasting.

lasting. Out of which words the fore named dutie may be learned; that looke as the children of Israel being stung with fierie serpents, and that unto death, were healed by looking up to the brazen Serpent erected by *Moses*: so when we are stung with sinne and death, we must ever remember by faith to look upon Christ. But especially when we are dying, then it is our part to fixe the eyes of our soules, by faith upon him; and thereby shall we escape death, and be made partakers of eternall life and happiness. Notable is the example of Christ, who as he was a man, alwayes fixed his trust and confidence in his Fathers word especially at his end. For when he was dying, and the pangs of death seized upon him, he cryes unto the Lord; *My God my God, why hast thou forsaken me?* & againe, *Father into thy hands I commend my spirit*, which words are full of faith, and doe bewray what great affiance he placed in his Fathers love, &c. when *David* in an extremitie, saw nothing before his eyes but present death, the people intending to stone him, at the very instant (as the text saith) *he comforteth himselfe in the Lord his God*; but how? by calling to mind the mercifull promises that God hath made unto him, and by applying them unto his heart by faith. And *Paul* saith of himselfe, and the rest of the faithfull, that they *received the sentence of death in themselves, that they might not trust in themselves, but in God.*

1. Sam. 30. 6.

2. Cor. 1. 9.

From these examples it followes, that they that desire with comfort to beare the pangs of death, must dy in faith; that is they must set before their eies, the promise of remission of sins, and life everlasting, and depend upon it, wrapping (as it were) and infolding themselves in it, as in close, and warme garment that will keep them safe and sure, against the winde and weather of temptation.

The second practice in the time of death, is to dy in obedience; which is nothing else, but willingly, gladly, and readily, without murmuring to submit our selves unto Gods Will, in bearing the paines of death. A most worthy president of this obedience, we have in our Saviour Christ, when he said unto his Father, *Not my will but thy will be done*; thereby submitting his will, to his Fathers will, touching the death which he then suffered. Yea when he was dying it is said of him, that *he gave up the Ghost, that is, he did most willingly surrender up his soule*; into the hands of God his Father. And this his example at the

time

time of his departure must be a rule of direction unto us, upon the like occasion. Hence it is, that in the third petition of the Lords prayer, amongst other things, we pray for obedience to the will of God in suffering afflictions, yea even in the last and greatest, which is death it selfe. True it is, that obedience to God in death, is against corrupt nature; and therefore our dutie is, the more to inure our selves to the performing of it: and that which the blessed Apostle said of himselfe, *I die daily*, ought to be continually your resolution and practice.

If we shall enquire how this may be done; the answer is, when God layeth afflictions upon us, in our life time, then by endeavouring to beare them with patience, meeknesse, and lowlinesse. For everie affliction, is (as it were) a petty death: and if we doe in it subject our selves to the hand of God, we shall the better obey him in the great death of all: and thus doing, whensoever God striketh us with death, we shall with comfort endure the same.

Sect. 4.

The third particular affliction or distresse, is *Satanicall molestati-* Satanicall mo-
tion whereby both persons, and places of mansion, or abode, are ei- lestation.
ther possessed or otherwise molested by *Satan*s malice.

I. Touching the affliction, the Question of Conscience is, How such persons as are possessed, or feare possession, or else endure molestations by the divell in their houses may have their mindes quieted and stayed; and consequently, in that case be remedied?

And here two things are generally to be considered in way of Answer.

First, it is to be remembred, that possession is knowne by two signes. The one is when the divell is evidently present, either in the whole bodie or in some part of it. The other, when he hath rule of the said bodie, either in whole, or in part: so as the party himselfe, hath not the use of his body which he would. As for exampl:: when the divell possesseth the instrument of the voice, as the tongue, and makes a man to speake Latine, Greek, Italian, and other tongues; which he understandeth not. Both these things were found in them that were possessed, in the time of our Saviour Christ.

Secondly,

Secondly, we must consider it falleth out oftentimes, that strange diseases doe seise upon men, arising from corrupt humours in the bodie: yea, men and women may have strange passions upon naturall causes, unknowne; and these will sometime have strange and extraordinary effects in them; which the Arte of Physick neither can search out, nor cure; and yet they are neither acts of Witchcraft, nor reall possessions. As when God laid extraordinarie diseases on the Corinthians, for the contempt of his Word and Sacraments, *1. Cor. 11. 30.* Like unto which he worthily inflicteth upon men in these dayes, for the same and other sinnes.

Now to stay the minde in this case, these rules are carefully to be thought upon.

First of all it is to be remembered, that though *Satan*s malice and power be very great and large, yet he cannot practise the same against the children of God, when, where, and how he listeth. The malice which *Satan* beares to mankinde, and principally to the members of Christ, appears in this, because he is said to *accuse them before God day and night; and as a roaring Lyon to walke about the world seeking whom he may devour*. *1. Pet. 5. 8.* Again, the Spirit noteth him to be a powerfull spirit, whose strength farre exceedeth or surpasseth the might of any man or creature, that is not of an Angelicall nature, as himselfe is. For he is stearmed a *Prince of the Aire and the god of this World*: his power reacheth even to the spirits and soule of men, whereby he worketh in the children of disobedience, *Ephes. 2. 2.* His principallitie is so great, that no strength or defence of man is able to withstand it, unlesse man take unto himselfe *the whole armour of God*, *Ephes. 6. 10.*

Now although the Divell be so malicious an enemy of mankinde, that he ceaseth not to devise whatsoever may be hurtfull unto them, and withall, so powerfull in his attempts that no man by his owne proper strength is able to resist him: yet he cannot put the least part of his power in execution, in what time, place, or manner he desireth. The reason is, because God hath determined his power, by certaine bounds and limits which he cannot passe; and they are specially two.

The one is, *his owne nature*; whereby he is a creature, and therefore finite. Hence it is, that he can neither know nor doe any thing that is beyond the reach or capacitie of his nature, or
above

above the power and skill of a creature. For example, he cannot directly and immediately know the deepe things of God, unless they be revealed unto him: nor yet the secrets of mans heart. *None knoweth the things of a man, save the spirit of a man which is in him: even so the things of God knoweth none, but the Spirit of God.* 1. Cor. 2. 11. Again he cannot doe that which is truly and properly a miracle, the cause whereof is hidden and utterly unknowne, and which comes not within the power and order of nature. For this is proper unto God, who onely doth things simply wonderfull. *Psal. 77. 14.*

The second thing whereby *Satans* power is restrained, is the will of God. For looke as the sea, being by nature to overflow the whole earth, is kept in, and shut up within the shore (as it were) with doores, or gates that it cannot breake forth; and that by the Lord himselfe, who hath established his decree upon it, *Iob. 38.* So though Satan be by nature strong, and his malice great, yet can he doe nothing at all, no nor execute his naturall power, to the hurt or prejudice of any man, without the will and permission of God. Thus the evill spirit could not goe forth to deceive *Ahab*, untill the Lord had said unto him, *Goe and thou shalt prevaile.* 1. King. 22. 22. Thus the divell could not touch the body, children, goods, or friends of righteous *Iob*, whilst he was fenced, and fortified, by the power and providence of God: But when the Lord, in regard of *Iobs* outward estate, had given him leave, and said, *Loe, all that he hath, is in thine hand,* then did he exercise his power to the utmost: yet so farre onely as he was permitted, and no further, *Iob. 1. 12.*

The consideration of this first point, that Satans power is determined of God will serve to stay the mindes of those, whose persons, houses, or friends are molested by him. For hereupon it followeth, that God who hath the divell bound up (as it were in chaines,) will not suffer his power to be enlarged, against his owne children to their destruction and confusion: but so farre forth alone as shall be expedient for their good and salvation. Again that God being their Father in Christ Iesus they may in the time of such affliction, have access unto him, and call upon him, for the restraint of Satans power and malice, and consequently, for the deliverance of them and theirs.

A second rule is this: such persons must have recourse to
God

God in his Word in which he promiseth his presence and protection to his children in their greatest dangers. And namely, that *there shall no evil come unto them, neither any plague shall come neere their dwelling: because he shall give his Angels charge over them to keep them in all their waies. Againe, that he will be a wall of offire round about his people. Za. 2. 5. that he will extend peace over his Church like a flood Isa. 66. 12. And that there shall be no sorcery against Iacob, nor soothsaying in Israel. Numb. 23. 23.* And yet if God sees it to be good for his children, to be tried by possessions or witchcraft, in this case the promise frees them not. For all temporall, blessings are promised conditionally, so farre forth as they may stand with Gods good will and pleasure, and withall may make for the good of his children. Howbeit herein lies the comfort, that though such calamities befall them, yet they shall turn to their good, rather then to their hurt. This point well considered by the way, bewrayeth the great presumption of some, who are not afraid to say, their faith is so strong that the diuell cannot touch them.

Matth. 4. 5.

Thirdly, it must be considered that the best servants of God have beene in their times molested by the diuell. Christ in his second temptation was carried by the diuell, from the wilderness, to a wing of the Temple of Ierusalem. The children of *Iob* were destroyed by the diuell, and he himselfe was filled with borchies, and sores. A certaine woman, even a daughter of *Abraham*, then is, one following the faith of *Abraham*, was troubled with a spirit of infirmitie, eighteen yeares together. And the daughter of the woman of Canaan was grievously vexed with a devill. *Mat. 25. 31, 32.*

Luke 13. 16.

Fourthly men in this case ought by faith to lay fast hold upon the promise of life everlasting, and waite the Lords leisure, not limiting him in respect of time, or meanes of deliverance. This was the practice of *Iob*, though he kill me, yet will I trust in him. And of holy *Abraham*, who did not limit God but was content to doe with *Isaac*, what the Lord would: And though it was unlikelyhood, a meane to bereave him of all posteritie yet still he kept himselfe to the promise.

Iob. 13.

Heb. 11. 17.

Lastly men must in this case, seeke, and sue unto God by prayer, either for deliverance, if it may stand with his good will and pleasure, or else for patience, that they may meekly and patiently beare that particular affliction.

II In the *molestation and annoiance of houses by spirits*, two things are to be remembered.

First men must not consort together, and abide there where it is certainly known that the Lord hath given the Divell power and libertie; lest in so doing they tempt the Lord. Our Saviour Christ did not, of his owne private motion, and will, betake himselfe into the Wildernesse. But by the direction of the Holy Ghost, *Matth. 4.1.* Paul in like manner, did not of his owne head, go to Ierusalem, but upon the motiō of the Spirit, *Act. 1.12* In the light of these examples men are taught, not to cast themselves into any places of apparent danger; much lesse to frequent those, which God hath delivered up into the power of *Satan*. And this condemneth the rash and heady conceits of some persons, who upon confidence of their owne strength, do put themselves into needlesse dangers, having neither extraordinary calling from God, nor any sufficient warrant out of his Word.

If it be asked, What men are to doe in this case? I answer: First, they ought rather to flie to God by prayer, and to draw neere unto him in their hearts; and he in mercie will draw neere unto them.

Secondarily, that which we doe in meates and drinckes, is also to be done in the houses & places where we dwell. And what is that? We must sanctifie them to our use, by the Word & prayer. *Noah* at Gods commandement went into the Arke, abode in it, and came out againe: and when he came forth of it into the earth after ward; it is said of him, that he built an Altar, gave thanks to God for his deliverance, and prayed the Lord to vouchsafe him the use of the Earth, as he had before. Though *Abraham* had a promise of the land of Canaan, to him and his posteritie for ever; yet he went not out of his countrey toward it till the Lord commanded him: and when he was come thither, he built an Altar for the worship and service of God. The like he did after ward, at Bethel. And many yeeres after, did *Jacob* offer sacrifice unto God, in the same Bethel, when he came to dwell there. And for this very end in the Law, by a speciall Ordinance, the *first fruits of the Harvest* were offered, *so sanctifie the rest of the Corn*. And so much touching the second Distresse.

Gen 8.10.

Gen. 12.

Gen 12.3.

Gen 22.9.

CHAP. X.

*Of the third speciall Distresse, arising of
the Tentation of Blasphemie.**Tentatio feda*

THe third kinde of trouble of Minde, is that which ariseth of the Tentation of Blasphemie, in regard of the vilenesse and ugliness thereof, is not amisse termed by some the *Foule Tentation*. And it is, when a man is troubled in his minde with blasphemous cogitations, and thoughts directly against the Majestie of God the Father, and Sonne, and the Holy Ghost. As for example: to thinke, *that God is not iust, or mercifull; that he accepteth mens persons; that he hath not knowledge of things that are done here below, or at least that he doth not regard them; that God cannot doe this, or that; that he is iniurious to some men and partiall to others, &c.* These and such like blasphemous thoughts there be, which are not fit to be uttered amongst men, forasmuch as they are most horrible and execrable as any can be conceived.

Sect. 1.

The cause and
Danger

That we may the better know this Temptation, let it be considered what are the fore-runners thereof, and by what meanes it takes place in the heart, possessed of it.

Sometimes it cometh merely and onely of the suggestion of the Divell; which troubleth the phantasie even of those which are in that regard innocent, and casteth into their hearts impure and ungodly thoughts. Sometimes again it comes upon men, by evil custome: when as they willingly lend their eares to lewd and cursed speeches that immediately tend to the dishonour of God, or the wilfull abuse of his Word, his Iudgements and Mercies, and upon the hearing: either give their applause and approbation, though not expressly, or doe not hinder or stay them as much as in them lyeth. Other whiles it creeps into the heart of man by degrees; when he beginnes to wax cold in Gods service, to make little conscience of those duties that immediately concerne

cern his worship; and consequently, inures himself to the taking of the name of God in vaine, by often and causelesse swearing, forswearing cursing, &c. By these and such like meanes, is this foule and horrible Tentation; conveyed into the heart of man.

Now the danger of it, whether it ariseth from these or any other causes are exceeding grievous, especially to those that have begun to chuse the way of truth, and to apply their hearts to serve God, and to feare his Name: For it bringeth forth strange and fearefull effects; as namely, Desperation, and manifold horrors and troubles of minde. Yea, divers persons have hereupon beene astonished in such sort, that they have beene mooved to make dispatch of themselves; being in their owne judgement, no better then the fire-brands of Hell.

Seet. 2.

Now for the curing of this wonderfull trouble and distraction of Conscience, two things are to be done to wit, Inquiry The Remedy must be made into the next causes, whence this tentation should arise; and after that, the Remedy is to be applied.

For the first, Inquiry is to be made, whether the present distresse had his beginning from the thoughts of a mans owne minde, or from the suggestion of the Divell: For this, in all likelyhood is, the next way to minister comfort to the afflicted partie.

It may be said, How shall a man discern the thoughts that are from the divell, from his owne thoughts? *Answer.* He shall know them by sundry notes,

First, by the entrance of them into the mind. For those that come from the divell, come speedily, as lightning into a house; and they are after a sort forced into the minde by violence so as the party cannot avoid them; and they come into the mind again and again yea, a thousand times in a day; so as by their often coming they weaken the memorie, dull the senses, weary and confound the braine. These are thoughts that come from the divell and by him are conveyed from without, into the minde of man. And if such cogitations were from a mans owne selfe, they would not come with so great vehemency, and celerity, but with leisure; and they would rise with more moderation, and lesse violence. Yea further, the frequent use of them would not produce so many and so fearfull effects as it doth.

Secondly,

Secondly, such thoughts may be discerned; to come from the divell, by this signe; because they are directly against the very light of nature, the sparkes whereof are not quite extinct in us by sin, for everie man thinks reverently of God by nature. But these contagions are most wicked and divelish, fastening upon God, things that are most vile and monstrous; whereas commonly the thoughts that arise from our selves, are not against the light of nature, though they be most corrupt.

The third signe is, that at the first conceiving of them, the party is smitten with an extraordinary feare, his flesh is troubled; and oftentimes sicknesse and faintings do follow. But the thoughts that men conceive of themselves, cause neither feare, nor faintings, nor sicknesse.

Fourthly, blasphemous thoughts cannot come ordinarily from the heart of any, save of those alone that are of reprobate mindes. But the parties that are thus distressed, are honest, civill and such as professe the Gospell at least in shew; yea sometimes they befall such as are the true members of Christ. Therefore it is manifest that they come from without, even from the Divell casting them into the minde, and not from within a mans own selfe.

In the next place, Inquiry must be made, whether the partie doth approve, love and like these and such like thoughts, or no? To this he will answer, if he be asked, that he abhors them as the Divell and hell it selfe. Thus even naturall men will answer, and that truly.

After Inquirie thus made, the Remedie is to be applied. And the first and principall remedie pertaines to doctrine and instruction: in which the partie is to be informed of his, or her estate; namely, that the foresaid blasphemies are not his *sinnes* but his *crosses*: For they are the Divells sinnes, and he shall answer for them: and they are not ours till we entertaine, receive, approve, and give consent unto them.

For prooffe hereof let this be considered; That uncleane thoughts which have their residence in the minde of man, are of two sorts: Inward, and outward. Inward are such, as have their originall from the flesh, and arise of the corruption of mans nature, though stirred up by the Divell. And these at the very first conceiving, are our *sinnes*, though they have no long abode in our mindes: and they are directly forbidden,

in the tenth Commandement. Outward thoughts are those, which have relation to an outward cause, or beginning of which sort are those evill thoughts, that be conveyed into the minde by the Divell; and if we take no pleasure in them, nor yield consent unto them, they are not to be accounted our finnes, but the Divells, by whom they are suggested. The truth hereof appeareth in Christs example into whose minde the Divell cast this blasphemous Tentation, thereby mooving him to infidelitic, covetousnesse and idolatry: which neverthelesse were not his finnes, because his holy heart gave not the least approbation to them, but abhorred and repelled them; and therefore was free from any taint of sinne, in or by them.

This distinction of thoughts must be remembered. For hence it followeth that blasphemous thoughts, not consented to by us, are not our finnes, but the divells. Even as in like case when one wickedly disposed, soliciteth another to Treason, or Murther; if the said partie listen not, nor yeeld thereto he cannot be holden guiltie of those crimes. Therefore men must not feare those kinde of thoughts over-much; at least if they please not themselves over-much in them, because though they be indeed their crosses, yet are they not their personall finnes, for which they shall incur the wrath and displeasure of God. Again, they must let them goe as they come: they are not to strive against them; for the more they labour to resist them, the more shall they be intangled with them.

The second thing to be used in way of remedy, for the staying of the minde in this Tentation, is that though it should be granted, that the aforesaid evill, and blasphemous thoughts are our finnes; yet we are to remember that they may through the mercy and goodnesse of God, be pardoned; if they be heartily and unfainedly repented of: yea further, that neither they nor any other finnes (except that against the Holy Ghost) doe condemne him, that prayeth against them, and is heartily sorry for them.

It was *Pauls* complaint, *Rom. 7. 19.* That he did not the good which he would doe, speaking of the inward endeavour of the heart: and againe, that he did the evill which he would not, meaning in respect of the corruption of his nature. Now upon this, that he endeavoured to doe that which was agreeable to the will of God, that he loathed and detested the contrary,

and strove against his corruptions, how did he comfort himselfe? Marke the words following, verse 20. *If I do that I would not*: that is to say, if against my generall purpose, I sinne against God; if I be sorry for it, if I be displeased with my selfe, because I cannot obey God, in that perfection I desire; *It is no more I that do it, but sinne that dwelleth in me*. From this example of *Paul* I gather, that if any man have in his minde evill thoughts, and doth (as *Paul* did) grieve, because he thereby offendeth God: if he do abhorre them, and pray against them, he shall not be condemned for them: they shall never be laid to his charge. The party then that is troubled with these thoughts, may upon these grounds, stay his mind, and comfort himselfe. For if he shall not be condemned for them, then let him not feare them above measure.

The third point to be remembred is, that the party must not be alone. For this Tentation beginneth and is confirmed and increased by solitarinesse; and the parties thus distressed, love to be apart by themselves, from the society of others. And for that cause, in case they be lyable to this distresse, they must use to converse with such company, as may affoord them matter of speech and conference meete for them, and may exercise their minds with heavenly meditations in the Word and singing of Psalmes, and such like fit and convenient recreations. Our first parent *Eve* was tempted by Satan, when she went apart from *Adam*: and our Saviour *Christ*, when he was alone out of company and society, then did the divell most maliciously assault him with strong and powerfull tentations in the wilderness.

The fourth point, to be remembred of the party troubled, is, that he must as heartily and earnestly repent him of those his evill thoughts, as of evill words and deeds. For the truth is, because men are loose-minded, and have no more care of their thoughts, then commonly they have: therefore the Lord justly suffers the divell to plague and torment them, by conveying into their hearts most vile and damnable cogitations. Furthermore, the said party must labour to be renewed in the spirit of his minde, that is, to have his minde enlightened by the spirit, whereby he may know and understand the will of God in his Word. After repentance for evill thoughts, there must follow watchfullnesse, and a carefull circumspection over all his waies: but principally he must have an eye unto
his

his heart the fountaine of all. *Keep thine heart with all diligence,* saith *Salomon*, that is above all things see that thou counter-gard thy thoughts, desires, motions, and affections. P. o. 4 13.

That the heart of man may be guarded, two rules are to be observed. First, that *the Word of God dwell plentifully in it*, by daily meditation of the commandments, promises, and threatnings, revealed in the same. It is noted by *David*, as a propertie of a blessed man, that he exerciseth himself in the meditation of the *law of God, day and night, Psal. 1.* By this meanes the heart will be cleansed, and purged from unclean and polluted motions, and so guided, and directed, that it swerve not from God, this rule is of speciall use. For therefore do men hatch and breed evil thoughts in their hearts, because they are not taken up with holy meditations: and hence it is, that the heart of man is made even a prey unto the divell. Because Gods word is not lodged therein. Excellent was the practise of *David* in this case, who *kept the Word of God in his heart, that he might not sinne against him.* Coloss. 3. 18.

The second Rule of the keeping of the heart, is to *stablish our thoughts by counsel*, it is the wise mans advice in so many words, *Pro. 10. 18.* wherein he would teach us, that it is the propertie of a wordly wise man, in matters of waight not to trust to his owne wit, but to follow the direction, and counsell of wise and skillfull men. And if this be a sound course in matters of the world, much more ought it to be taken, in the maine matters of religion, and conscience, concerning the heart and soule of man. And therefore by the Law of proportion, it gives us direction, not once to thinke or conceive, so much as a thought, but upon advice and direction taken at God and his Word. *Thy testimonies* (saith *David*) *are my delight, and my counsellors.* And what benefit had he by taking such a course? Surely, by the Word of God, which was his continuall meditation, he gat understanding, he became wiser then the ancient, it made him to hate all the waies of falshood: it kept him from declining from God, either to the right hand, or to the left. The same rule must be practised of us, in the use of our senses, our speeches, and actions, and then shall the heart be kept cleane, and free from these temptations. Psal. 119 24.

And seeing this temptation is so dangerous and fearfull, as hath bin said, and doth often befall us, our duty is to make conscience of practising the foresaid rules continually. And thus much concerning the kind of distresse of Conscience.

CHAP. XI.

*Of the fourth speciall Distresse, arising
from a mans owne finnes.*

He Fourth Distresse of Minde is that, which ariseth from a mans owne finnes, or rather, from some one speciall sinne committed. And this Tentation is two-fold For either it is more violent, or lesse common; or lesse violent, and more common.

Sect. 1.

The violent
Distresse.

The violent distresse of minde, shewes it selfe by feares and terrors of the conscience, by doubting of the mercie of God, by lamentable and fearefull complaints made to others.

The Cure.

Now the Question is mooved, How this violent distresse of minde, arising from our owne finnes, is to be cured? *Answ.* That it may be cured by the blessing of God, three things must be done,

First, that particular sinne must be knowne which is the cause of this violent distresse. And here we are to know by the way, that it is an usuall thing with the parties thus distressed, to dissemble and cloake their finnes: and therefore they will alleadge their trouble ariseth from some evill thoughts, from wicked affections, and from the corruptions of nature: whereas commonly, men are not distressed in violent manner, for evill thoughts, affections, &c. But the violent-distresse cometh from some actual and odious sinne, or finnes done, which wound the conscience, and are the causes of great distraction of minde, and they are many: which having beene upon occasion before rehearsed, I will not now repeat them. Onely this must be remembered that the greater finnes against the third, sixth, and seventh commandements are the maine and proper causes of violent distresses: and the more secret the sinne is in regard of the practice thereof the greater horreur of conscience it bringeth; and open offences do not give so deep a wound unto it as secret and hidden finnes.

*Quo oculis
peccatum, et
majus iudicium.*

Secondly

Secondly, The particular sinne being knowne, enquiry must be made, as much as possible may be, by signes, whether the party distressed, repenteth, yea or no: For except he hath repented, he cannot be fitted to receive comfort; and unless he be first fitted to receive comfort, he cannot be relieved in Conscience. Now if it be found that the partie hath repented, then care must be had in the next place, that his repentance may be renewed for the particular sinne committed.

Thirdly, having thus done the comfort must be ministred, for the moderating or taking away of the distresse. And here remember by the way, that the comforts ministred usually and ordinarily, must not goe alone, but be mingled and tempered with some terrors of the Law: that being thereby feared with the consideration of sinne, and of the wrath of God due unto the same, the comfort may appeare to be the sweeter. The ministring whereof in case of this distresse, would not be direct and present but by certaine steps and degrees; except onely in the point of death for then a directer course must be used. These degrees are two.

First, the partie is to be informed of a possibilitie of pardon that is, that his finnes are pardonable; and though in themselves they be great and hairous, yet by the mercie of God in Christ they may be remitted. Now put the case, that the afflicted apprehendeth onely the odiousnesse of his finnes; and the wrath of God due to the same, and in this fit puts off the pardon from himselfe, and cannot be perswaded that his sinne may be forgiven; What then is to be done? *Ans.* Then for the effecting of the first degree certaine Grounds are to be laid downe, whereupon assurance in that case may be built up in his heart.

The first Ground of possibilitie of pardon is, *That the mercy of God is infinite, yea over all his workes, Ps. 145. 9.* That the death of Christ, is of infinite price, merit, and value, before God. That God is much in sparing, *Isay. 55. 7.* That with the Lord is mercie, and with him is plenteous redemption, *Psalm. 130. 7.* That Christs satisfactions is not onely *a (b) price*, but *a (c) counter-price*, *1. Tim. 2. 6.* able to satisfie for the finnes of all men, yea, for them that have sinned against the Holy Ghost: for that sinne is not therefore unpardonable, because the offence is greater then the merit of Christ; but because the partie offending, neither doth nor can apply the merit of Christ unto himselfe.

Grounds of
possibility of
pardon.

*b Lutran.
c Antilutran.*

Augustine.

1. Chro 32. 13

2 Sam. 7 14 35

An ancient Father upon *Cains* wordes, *My punishment is greater then I can beare*, saith; *Thou dyest Caine for Gods mercie is greater then the sinnes of all men.* The mercie of God was very great to *Manasses*, to *Salomon*, to *Peter*, and to many others though they were great offenders.

The second Ground. *Men of yeeres living in the Church of God, and knowing the doctrine of salvation, shall not be condemned simply for their sinnes, but for lying in their sins.* Vpon this ground I say, that men distressed must bee grieved, not so much for committing of sinne, as for lying and continuing in sinnes, committed.

A third Ground. *It pleaseth God many times to leave men to themselves, and to suffer them to commit some sinne that woundeth conscience.* It is true and cannot be denyed. But we must withall remember, that *sinnes committed doe not utterly take away grace but rather make it the more to shine and shew it selfe.* For God in mercy turneth all things, even sinne it selfe, to the good of them that be his: and therefore sinne committed, cannot either waite or extinguish grace received, but by divine dispensation serveth to amplifie and enlarge the same: so as where sinne aboundeth there grace aboundeth much more, *Rom. 5. 10.* And the Lord said to *Paul* being in great extremitie, *2. Cor. 12. 9. My grace is sufficient for thee: for my power is made perfect through Weaknesse.* Hence it appeareth, that the grace of God, is not utterly lost, but appeareth lively in the time of distresse.

The fourth Ground, is this: *The promises of God touching remission of sinnes, and life eternall in respect of beleivers, are generall; and in regard of all and everie man infinite:* that is, they doe not define or exclude any person, or any sinner, or any time; onely they admit one exception, of finall impenitencie. Here a question may be mooved. How long he that ministreth comfort must stand upon the possibility of pardon? I answer, Vntill he hath brought the partie distressed to some measure of true repentance: and this being done, then he is to proceed to the second degree of comfort.

The second degree of comfort is, to teach, That the sinne or sinnes of the party distressed are indeed pardoned. But it may be asked, Vpon what signes may this comfort be applyed? I answer, Vpon these two. First if the partie distressed confesse, that he or she is heartily grieved, that by their sinne or sinnes they have

have offended so loving and mercifull a God. Secondly, if they professe that they desire with all their heart to be reconciled unto God in Christ, and at least doe desire to repent for their sinnes; and withall doe carrie in heart, a purpose to sinne no more, but in all things (as much as in them lyeth) to performe new obedience unto God, *Luke 15. 11. &c.* Now for the better enforcing of this comfort, some Texts of Scripture, fitting this purpose, may be rehearsed: as for example, *Matth. 9. 12, 13. I come not to call the righteous, that is to say, those that judge themselves righteous, but sinners, (that is those which are grieved, because in their owne conscience they are vile and hainous offenders) to repentance.* Again, *Matth. 11. 28. Come unto me all ye that are weary and heavy laden, and I will refresh you.* And Christ saith, it was the end of his coming, to preach deliverance to the captives, and to set at libertie them that are bruised, *Luke 4. 18.*

To conclude this point there remaines yet a further question to be resolved, and that is this: A man after repentance for some grievous sinne, falls into it againe, and is distressed more then before. It is a case somewhat grievous. For we know, that if a man be recovered of an ague, and through distemper in diet, or otherwise, make a relapse into it againe, his case is often desperate and he hardly scapeth with his life. In the same manner it is a dangerous case, if after repentance men make a relapse into the same sinne againe. It may be then asked how such persons may be recovered, after a relapse?

The Case of
Recidivation.

I answer, Though we finde not any one particular example in Scripture, of any one person, that was restored againe after a relapse, yet neverthelesse there is some comfort for such persons. Vpon what ground may some say? *Ans.* Men, that have not so much as a drop of mercie, in comparison of God, must forgive their brethren often and many times, yea as our Saviour Christ saith to *Peter*, till seventie times seven times, if they returne, and say it repents them. Now God is infinite in all his attributes: He is much in sparing; with him, is plenteous redemption: and therefore he will questionlesse, upon true repentance, often forgive and forget even the same sin, iterated again and againe.

Now these persons are to be relieved in this sort: First, they must have their Consciences settled in this point, that their relapse

relapse is pardonable, though very dangerous. For prooffe hereof reade *Eſay* 2. 18. where mention is made of divers Apostates that were by God called to repentance, with promise of pardon, if they turned unto him. And in *Luke* 15. The prodigall Childe (by whom I understand one, that after grace received, fell from his repentance and obedience to God) when he did but purpose in his heart to returne againe, was pardoned, and received into favour. In the 2. *Cor.* 5. 20. *Paul* saith to the Corinthians that were fallen away, *We pray you in Christs stead that ye be reconciled unto God.*

Secondly, being thus settled in Conscience they must againe repent them of their finnes.

Thirdly and lastly, they are to be comforted with the promise of remission of finnes. after that some signes of renewed repentance for finnes past, have been given:

Sect. 4.

The Moderate
Distresse.

The second kinde, of this Tentation or trouble of minde, which is more common and lesse violent, befalls the children of God: and it is a griefe of heart, more or lesse, whereby men are troubled in respect of the want of grace in their hearts, and defects of obedience in their lives. *Paul* the deare servant of God was possessed with this trouble of minde as we may reade, *Rom.* 7. 23. And indeed there is no childe of God, but more or lesse, one time or other, he feeles the stings of sinne, and the buffetting of Satan, which cause griefe in his heart. But this griefe is a notable grace of God: and therefore, they which want it must labour to have it; and they which have it must not seeke to put it out, but to keep in measure and order.

And the Grounds of comfort whereby the heart may be stayed in this sorrow, that it be not immoderate, may be these:

I Ground. It is Gods will, that the workes of sanctification or regeneration should be imperfect in this life, and remaine unfinished till death. This point needs no prooffe: it is manifest both in the Word of God, and in daily experience. The reasons for which God will have it to be so, may be these.

First of all, God gives grace according to the measure and manner of our receiving of it which is in this life is imperfect. Some gifts of God in Christ, bestowed on his servants, as remission

remission of finnes by his death, and justification by his obedience, are not *put into us*, but are onely *applied* and made ours by *imputation*. Some other gifts there be, which are *infused* and put into us, as namely sanctification, regeneration, the love of God and man; and by one of these two meanes, to wit either by imputation or infusion, are all the gifts of God in Christ made ours, Yet before we have them, we must receive them: and the meanes whereby we receive them, is Faith which God hath ordained to be the hand of our soules, to receive his benefits bestowed on us: Which Faith, because it is weake and imperfect in this life, therefore the gifts which we receive thereby, are also imperfect. For though Gods benefits be like a bottomlesse sea; yet the Faith whereby we lay holde of them, is like unto a vessel with a narrow necke, which though it be cast into the great Ocean, receives but a little water at once, and that by degrees drop by drop according to the widenesse of the mouth. And hence it is, that though the gifts of God without us, which are ours by imputation, be perfect; yet all such graces, as are put in to us are weake and imperfect.

Secondly, if any servant of God should be perfectly regenerate, and made absolutely holy in this life: then he should fulfill the Morall Law, and so become a Saviour to himselfe, and by the tenour of the Law have life, and so should not Christ be a Saviour properly but onely *an instrument* to dispose us to the keeping of the Law whereby we might save our selves. But there is one onely all-sufficient Saviour Christ Iesus; and the beginning, the middle, and the accomplishment of our salvation is to be ascribed to him alone.

Thirdly, it is the will of God that his owne children with whom he is well pleased in Christ, should be brought to nothing in themselves, that they might be all in all out of themselves in Christ; being as it were, emptied of selfe-love, and of all confidence in their owne goodnesse. But if sanctification should be perfect at the first then a man would not goe out of himselfe, but would rather stay as he is, and rest contented in his owne goodnesse. For this cause Paul after his exaltation was buffeted by Satans temptations, that he might not be exalted out of measure, 1. Cor. 12.7. but should content himselfe with this, that he was in the love and favour of God in Christ.

II. *Ground* is, To consider what make a man, professing fChrist, accepted of God; and how much he himselfe must doe for this end? The substance of all things to be done of us for his end, that we may become the children of God may be reduced to three heads.

First of all, we must heartily bewaile our sinfull lives past, and seriously humble our selves, in regard of our owne sinnes, both of heart and life; and if by occasion we fall into any sinne, we must not lye therein but with speedy repentance recover our former estate.

Secondly in regard of the sinfullnesse of our hearts and lives in times past, we must rest our selves on Gods mercie alone, flying to the throne of mercy for the pardon of them all.

Thirdly, we must endeavour in the course of our lives afterward, to performe obedience to God in all his commandments that thereby we may shewe our selves thankfull to him for his mercy, and profit in our obedience.

For prooffe hereof: First, consider the examples of this practice in Gods children. All that *David* that worthy servant of God, could doe, after his sinnes committed, to bring himselfe againe into the favour of God, whom he had offended, consisted of these very heads, which have been named; Repentance, Confidence, and Assiance in Gods mercy and performance of new obedience. And this his practice was verified amongst many other places, specially in the 119 Psalme and in all the Psalmes commonly called Penitentiall. Againe, the Prophet *Daniel* was accepted of God onely for the doing of these things *Dan. 9.* And in like manner was *Paul*, and the rest of the Apostles, *Rom. 7. Tim. 12.* Againe for further prooffe, let it be considered; what is it that makes a man to become a Christian, and servant of God? Not this, that he is pure from all sinnes and never slides or swerves from obedience unto God; but because when he sinneth, and falleth, he is grieved with himselfe and laboureth every day to mortifie his corruptions, which are the matter of sinne, in his heart and life and suffereth not sinne to reigne in his mortall body, but crucifieth the flesh, with the affections and lusts thereof.

Yet here remains a great difficultie. Many a good servant of God may and doth truly say of himselfe; I bewaile my sinnes, and doe in some sort rest on Gods mercy, and withall I endeavour

vour to performe new obedience : but alas ! here is my grief, I cannot do these things as I would, In matter of sorrow and grief I am troubled with hardnesse of heart; in occasions of boldnesse and confidence, with doubtings: in endeavour to obey with many slips and sundry falls. For the staying and moderating of this griefe, these rules may be remembered:

The first Rule. If there be in the minde, a purpose not to sin; in the will, a desire to please God; and in the whole man, to endeavour to performe the purpose of the minde, and the desire of the will: marke what followes upon this: God in mercy accepteth the purpose and will to obey, for obedience it selfe. Yea though a man faile in the very act, and doe not so well as he should, the Lord accepteth the affection and endeavour for the thing done. Excellent is the saying of an ancient Father, *God accepteth that which is his, and forgives that which is thine*: his is the grace whereby we are enabled to endeavour to obey in the want of obedience, and that he accepteth; ours is the sinne and weaknesse in performance of the dutie which he requireth, and that he doth in mercie forgive. Herein appeareth the great goodnesse of God unto us, and we can never be sufficiently thankfull for the same. But yet that we may not here delude our hearts with conceits, and blesse ourselves in vaine: we must know that God doth not alwayes accept the will for the deed, unlesse there be a *constant purpose* in heart, a *true desire* in will, and some *resolved endeavour* suitable in the life, *Mal. 3. 17. God spares them that feare him, as a father spares his owne childre.* How is that? though the sick or weak child being commanded some businesse, goeth about it very unhandsofly, and so the deed be done to little or no purpose: yet the father accepts it as done, if he see the child yeeld unto the commandement, and do his endeavour to the utmost of his power, Even so will God deale with those that be his children, though sick and weake in obedience.

But how will some say, can God accept a worke of ours that is imperfect? *Ans.* So farre forth as the obedience is done in truth, so farre forth God accepts it because it is his owne worke in us: and as it is ours, he pardons it unto us, because we are in Christ.

A second Rule is laid downe, *Rom. 7. 19.* where *Paul* saith to this

this purpose, *The good which I would doe, I doe not; and the evill which I would not, that doe I.* In these wordes, is set downe the state of all regenerate men in this life; and the meaning is this: The good things which God hath commanded, I doe them, but not as I would; and the evill forbidden, I avoid, but not as I would. This we shall see to be true, by comparing the voices of three kindes of men together. The carnall man saith, *I doe not that which is good, neither will I doe it; and that which is evill I do and I would doe it.* Contrarie wise the man glorified, he saith, *That which is good I doe and will doe it; and that which is evill I doe not, neither will I doe it.* The regenerate man in a middle between them both he saith, *The good things commanded I doe but not as I would; the evill things forbidden, I avoide, but not as I would.*

And this is the estate of the childe of God in this life; who in this regard is like unto a diseased man, who loves his health and therefore observes both dyet and Physicke; and ye he often falls into his fit againe (though he be never so carefull to observe the rules of the Physician) by reason of the distemperature of his body: and hereupon is faine to goe to the Physician the second time, for new counsell. In like manner Gods children have indeed in their hearts a care to please and obey God; but by reason of sinne that dwelleth in them, the faile often, and so are faine to humble themselves againe before him by new repentance. Againe the servants of God are like to a man by some sudden accident cast into the Sea, who in striving to save himselfe from drowning, puts to all his strength, to swim to the shore; and being come almost unto it, there meets him a wave or billow which drives him cleane back againe, it may be a mile, or further; and then the former hope and joy conceived of escape, is sore abated; yet he returnes againe, and still labours to come to the Land and never rests, till he attaine unto it.

III *Ground* He that is indeede regenerate, hath this privilege, that the corruption of nature is no part of him, neither doth it belong to his person, in respect of divine imputation. Paul saith of himselfe, *Rom. 7. 17. It is no more I but sinne that dwelleth in me* In which words, he distinguisheth betweene his owne person, and sinne that is in him. For in man regenerate, there be three things the bodie, the soule, and the gift of Gods image restored againe. Now touching the corruption of na-

ture, that is in his person, and so may be said to be his, but it belongs not to the man regenerate, it is not his, because it is not imputed to him, and so indeed is as though it were not in him. The Apostle, 1. *Thes.* 5. 23. prays for the Thessalonians, that God would sanctifie them *throughout* and preserve their *whole* spirit, soule, and body, Of which place (amongst many) this exposition may be given. The Apostle speaking of men regenerate, and sanctified, makes three parts in them: body, soule, and spirit: and by *spirit*, we are to understand, not the conscience, but the gift of regeneration, and sanctification, which is the whole man, body and soule opposed to the flesh, which in a naturall man, is called the old man, *Rom.* 7. and the Prayer which *Paul* makes in the behalfe of the Thessalonians, teacheth us in effect thus much; that though corruption remaine in the regenerate, after regeneration, yet in respect of divine acceptation, he is accounted as righteous, and so continueth, his sinne (by the mercy of God in Christ) not being imputed to him to condemnation. And so much for that point.

Now these Grounds of comfort, and others of the like nature may serve to sustaine and uphold the hearts of the children of God, when they shall be pressed and troubled, in consideration of their estate in this life, which cannot till death be fully freed from much weakenesse and manifold imperfections.

CHAP. XII.

Of the fift speciall Distresse, arising from a mans owne body.

THe fift and last kinde of Temptation or trouble of minde ariseth from a mans owne body.

Before I enter to speake thereof, one Question in the meane time, must be answered, namely. How the body being an earthly substance should trouble or annoy the minde considering that the minde is not bodily but spirituall: for nothing can worke above its owne power, and it is against reason, that that which is bodily, should either alter or trouble a spirit.

For answer hereunto, these things must be considered.

Sect. 2.

How the body
troubles the
minde,

First of all, the actions of man, though they be sundry, yet they all proceed from one onely fountaine, and common cause, the soule, and are done by the power thereof. The body of it selfe is not an agent in any worke, but as it were a dead instrument, in and by which the soule produceth all actions and workes.

Secondly, though all the actions of man come from the soule, yet the most of them are such, as be performed by the body, and the parts thereof, and by the spirits that are seated in the body, as by instruments. Indeede some actions of the soule and minde, are done without the helpe of the body: but I say, that the most part of them are wrought by the body and spirits therein contained. And yet notwithstanding, the spirits in themselves are no agents at all: but the onely agent in any worke, is the soule it selfe. For example the using of the outward senses, as of sight, hearing, tasting, touching, smelling, as also of the inward, as imagination, memory, &c. all this is done by the braine, and the parts of the braine as proper instruments. All affections both good and bad, come from the soule: but yet they are done and acted in, and by meanes of the heart and vitall spirits. So also the powers of life and nourishment proceed from the soule and yet they are done and wrought by the liver, and other inward parts, as instruments whereby the soule nourisheth the bodie. In a word there is no naturall action in man but for the effecting thereof the parts of the bodie are used as it were the hands and instruments of the soule, and all this comes by reason of the union of the bodie with the soule, whereby they make one person.

Hence it followeth that when the bodie is troubled, the soule is also troubled. Now the bodie affecteth and hurteth the soule and minde, not by taking away or diminishing any part thereof: for the soule is indivisible. Nor by depriving it of any power or facultie given it of God, for as the soule it selfe, and the parts thereof, so also the faculties of the same remaine whole and entire, without abating or diminishing. But
by

by corrupting the action of the minde; or more properly by corrupting the next instrument whereby the minde worketh, and consequently the action it selfe.

This may be conceived by a comparison. A skilfull Artificer in any science, having an unfit toole to worke withall, though his skill be good, an his abilitie sufficient: yet his instrument wherewith he worketh being bad, the worke which he doth, must needs be an imperfect worke. Howbeit the toole takes not away the skill of his workmanship, nor his power of working, onely it hinders him from shewing his skill, and doing that well, which otherwise he should and could doe well. In like manner, the body being corrupted, hinders the work of the soule: not by taking away the worke of the soule, or the abilitie of working: but by making it to bring forth corrupt worke, because the instrument which it useth, is corrupt and faulty, and thus we must conceive all the annoiances of the soule by the body.

The Temptation followeth. The bodie causeth the trouble of minde two waies; either by Melancholy, or by some strange alteration in the parts of the body, which oftentimes befall men: in what sort we shall see afterwards. For troubles of mind thus caused, are more common, and as noysome as the most of the former.

Sect. 1.

Touching that which comes by Melancholy, sundry things are to be considered for our instruction, and for the remedie of Melancholy; that evill.

1 And first of all, if it be asked what Melancholy is? I answer, it is a kinde of earthy and black blood, specially in the spleen, corrupted and distempered: which when the spleen is stoppt, conveyeth it selfe to the heart, and the braine: and there partly by his corrupt substance, and contagious qualitie; and partly by corrupt spirits, annoyeth both heart, and braine, being the seats and instruments of reason, and affections.

2 The second is, what are the effects and operations of Melancholy? *Ans.* They are strange, and often fearefull. There is no humour, yea nothing in mans body, that hath so strange effects, as this humour hath, being once distempered. An

*Esse Diaboli,
Baleum Dia-
boli.*

cient Divine calleth it the *Divels bait*, because the Divell being well acquainted with the complexion and temperature of man, by Gods just permission, conveyeth himselfe into his humour, and worketh strange conceits. It is recorded in Scripture, that when the Lord tooke his good Spirit from *Saul*, whereby he did carrie himselfe well in the government of his people, and an evill spirit came upon him, he was in so feareful a case, that he would have slaine him that was next unto him: how so? surely, because God in justice withdrew his spirit from him, and suffered *Satan* to enter into the humour of choler, or melancholy, or both, and by this meanes caused him to offer violence to *David*.

Now the effects thereof in particular, are of two sorts. The first is in the braine and head. For this humour being corrupted, it sends up noysome fumes, as cloudes or mists which doe corrupt the imagination, and maketh the instrument of reason unfit for understanding and sense. Hence followeth the first effect, strange imaginations, conceits, and opinions, framed in the minde: which are the first worke of this humour, not properly: but because it corrupteth the instrument, and the instrument being corrupted, the facultie cannot bring forth good but corrupt actions.

Examples hereof are well knowne, I will onely touch one or two. One is called Bestiall or beast-like *Melancholy*, a disease in the braine, whereby a man thinketh himselfe to be a beast of this or that kinde, and carries himselfe accordingly. And herewith have all those beene troubled, which have thought themselves to be * wolves, and have practised wolvishe behaviour. Again, it is said, of *Nebuchadnezzar*. *Dan. 4. 30.* that he was driven from men, and did eate grasse as the oxen, that is, behaved himselfe, and fed as a beast. Now some are of opinion that his humane shape was taken from him, and that he was transformed into a beast, at least, that he had the soule of a beast in stead of a humane soule for the time: But they are deceived. For there is no such transportation of soules into bodies, either of men or beasts. Others thinke, that *Nebuchadnezzar* was smitten in the braine with this disease of beast-like Melancholy, whereby he was so bereft of his right minde, that he carried himselfe as a beast. And this interpretation is not against the text: for in the 31 verse of that chapter it is said, that his
minde

Luxuriosus.

minde came to him againe: and therefore in the disease, his understanding, and the right use of his reason was lost. And the like is true in history, by divers examples, though it were not true in *Nebuchadnezzar*.

Againe, take another example, that is common and ordinary. Let a Melancholicke person, upon the sudden, heare or see some fearfull thing, the strength of his imagination is such, that he will presently fasten the thing upon himselfe. As if he see or heare that a man hath hanged himselfe, or is possessed with a Divell, it presently comes to his mind, that he must doe so unto himselfe, or that he is, or at least shall be possessed in like manner upon relation of fearfull things, presently his phantasie works, and he imagineth, that the thing is already, or shall befall him. And this imagination, when it enters once and takes place, it brings forth horrible and fearfull effects.

The second effect or worke of Melancholy, is upon the heart: For there is a concord and consent between the heart and braine, the thoughts and the affections: the heart affecting nothing but that which the mind conceiveth. Now when the mind hath conceived, imagined, and framed within it selfe fearfull thoughts; then comes affection and is answerable to imaginations. And hence proceed exceeding horrors, feares, and despaires; even of salvation it selfe, and yet the conscience: for all this untouched, and not troubled and disquieted.

3. Thirdly, it may be demanded, whether there be any difference between the trouble of Conscience and Melancholy? for many hold, that they are all one. *Ans/w.* They are not all one, but differ much. Affliction of conscience is one thing, trouble by Melancholy is another; and they are plainly distinguished thus:

First, when the conscience is troubled, the affliction it selfe is in the Conscience, and so in the whole man. But in Melancholy, the imagination is disturbed, and not the conscience. Secondly, the Conscience afflicted, hath a true and certaine cause, whereby it is troubled, namely, the sight of sin, and the sense of Gods wrath; but in Melancholy, the imagination conceiveth a thing to be so, which is not so: for it makes a man to feare and despair, upon supposed and fained causes. Thirdly, the man afflicted in Conscience, hath courage in many other matters: but the melancholike man feares every man, every creature, yea himself, and hath no courage at all, but feares, when there is no cause of

fear. Fourthly, imaginations in the braine, caused by Melancholy, may be cured, taken away, and cut off by meanes of Physicke: but the distresse of Conscience cannot be cured by any thing in the world but one, and that is the blood of Christ, and the assurance of Gods favour.

4. Fourthly, the way to cure Melancholy, is this: *First*, the person troubled must be brought to this; that he will content himselfe to be advised and ruled by the judgement of others, and cease to rest upon himselfe, touching his owne estate: and by this shall he reape much quiet and contentation.

Secondly, search and triall must be made, whether he hath in him any beginnings of grace, as of faith and repentance, or no. If he be a carnall man, and wanteth knowledge of his estate, then meanes must be used, to bring him to some sight and sorrow for his finnes, that his melancholy sorrow may be turned into a godly sorrow. If he want faith and true repentance, some good beginnings thereof must be wrought in his heart.

Thirdly, when he is brought to faith in Gods mercy, and an honest purpose not to sinne any more; then, certaine mercifull promises of God are to be laid before him: and he must be exhorted to rest upon these promises, and at no time to admit any imagination or thought that may crosse the said promises. Now the promises are these, and such like: *Psalm. 34. 9. No good thing shall be wanting to them that feare God. Psalm. 91. 10. No evil shall come neere the godly man. 2 Chron. 15. The Lord is with you while you are with him, and if you seeke him, he will be found of you. Iam. 4. 8. Draw neere to God, and he will draw neere to you.* And the best meanes to cause any man thus diseased, to be at peace with himselfe, is to hold, beleeve, and know the truth of these promises, and not to suffer any by-thought to enter into his heart, that may crosse them.

Moreover, though the former promises may stay the minde, yet will they not take away the humour, except further helpe be used. Therefore the fourth and last helpe, is the Art of Physicke, which serves to correct and abate the humour, because it is a meanes, by the blessing of God, to restore the health, and to cure the distemper of the body: And thus much touching the trouble of minde, caused by Melancholy.

Sect. 3.

The second meanes whereby the bodie annoyes the minde is when it occasions trouble to the mind, by strange alterations incident to the body. When a man begins to enter into a Phrensie, if the brain admit never so little alteration, presently the minde is troubled, the reason corrupted, the heart terrified, the man distracted in the whole body. Thus from the trembling of the heart come many fearfull imaginations, and conceits, whereof a man knowes not the cause. The same is procured by the swelling of the spleene, by the raising of the entrails, by strange crampes, convulsions and such like.

Strange alterations besides Melancholy

The remedie hereof is this. *First*, it is still to be considered, whether the party thus troubled, hath the beginnings of true faith and repentance or no. If he hath, it is so much the better. If he hath not (as usually such persons are mere naturall men) then the first dutie is, to use all meanes, to stirre up in him some godly sorrow for his sinnes, to bring him to the exercise of invocation, and to some confidence in Gods mercy for pardon.

Secondly, this being done meanes must be used to take away the opinion conceived: which shall be done by giving him information of the state of his body, and what is the true and proper cause of the alteration thereof. This being known, the grief or feare conceived, will easily be stayed. For take away the false opinion, and inform the judgement, and the whole man will be the better.

Thirdly, the opinion being altered and reformed, it may be the alteration in the bodie will remaine: the party therefore in that case must be taught, that it is a correction of God, and that God doth not barely suffer the correction to be inflicted, but is the very authour of it: and therefore the partie is to be well pleased, and to rest himself in that will of God. For every present estate, whether it be good or bad, is the best state for us because it comes by Gods will and appointment.

And thus much touching the distinct kindes of distresses of minde: whereunto I adde this one thing further, that if we make examination of the state of such persons as are troubled with any of these five temptations, we shall not usually finde them

single, but mixed together, especially Melancholy, with terror of Conscience or some other temptations.

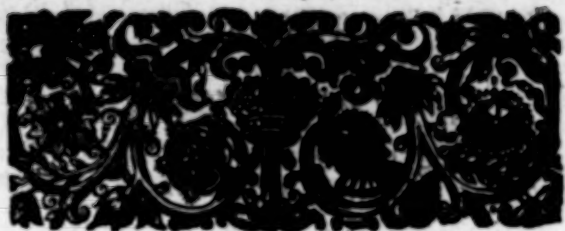
For the distraction of the mind will often breede a distemper in the body, and the distemper of the body likewise will sometimes cause distractions of mind. Again, Melancholy will often be an occasion (though no direct cause) of terror of Conscience; and in the same manner the conscience touched and terrified with sense of the heinousness of sinne, and the heaviness of Gods wrath, will bring distemper of body by sympathy, and cause Melancholy.

In this Case, if Question be made, What is to be done? I answer, that for mixt distresses, we must have recourse to mixt remedies; using in the first place the best means for the rectifying of the mind the principall grounds whereof have bin before delivered; and then taking the seasonable advice of the Physician, whose calling and Service God hath sanctified for the cure and releefe of the body in case of extremity.

And so much of the first sort of Questions, concerning man simply considered in himselfe.

The end of the first Booke.





THE SECOND BOOKE
of the Cases of Conscience, con-
cerning Man, as he stands
in relation to God.

CHAP. I.

Of the Order of the Questions.



Itherto I have spoken touching the first sort of Questions of the Conscience, which concerne Man simply considered in himselfe, as he is a man.

In the next place come to be handled and resolved the Questions concerning Man, as he stands in relation. Now man standing in a twofold relation, either to God, or to man; according to this relation, the Questions come to be considered in their severall places, and first we are to treat of the Questions of Conscience, touching man standing in relation to God; to wit as he is a Christian: All which for order sake, may be reduced to foure heads.

- I. Concerning the Godhead.
- II. Concerning the Scriptures.
- III. Concerning Religion or the worship that is due unto God
- IV. Concerning the time of the worship of God, namely, the Sabbath.

CHAP. II.

Of the God-head.

Touching the God-head, there are two
maine Questions.

I. Question.

Whether there be a God.

BEfore we come to answer the Question, this one Caveate must be remembred, that it is a maine Ground and Principle in all religions whatsoever not to be doubted of or called into question, That there is a God. Heb. 11.6. *He that cometh to God, must believe that God is.* As for those that are commonly tearmed Atheists, which deny that there is a God, they ought to be punished with death as not worthy to live in humane societie, and the greatest torment that can be devised by the wit of man, is too good for them. For if those be holden as traytors to an earthly Prince, and are most deservedly adjudged to death that revile his person, and deny his lawfull authoritie; then they that call in-to question the God-head are much more worthy to be esteemed Traytors to God, and consequently to beare the just punishment of their rebellion, Death it selfe.

I or this cause I doe not meane to dispute the Question, Whether there be a God or no; and thereby minister occasion of doubting and deliberation in that which is the *only* main Ground and Pillar of Christian Religion: But rather my purpose is, in shewing that there is a God, to remoove, or at least to help an inward corruption of the soule, that is great and dangerous, whereby the heart and conscience by nature denieth God and his providence. The wound in the body that plucks out the heart is the most dangerous wound that can be: and that opinion that takes away the God-head, doth in effect rend and pluck out the very heart of the soule. This Caveat premised I come now to the point in hand, to shew that there is a God.

And

And for our better knowledge and assurance of this truth, we are to remember thus much, that God hath given unto man a three-fold Light; The one of Nature, the other of Grace; and the third of Glory: And by these, as by so many degrees of knowledge; the minde being enlightened by God, receiveth direction in the truth of the Godhead, both for this present life, and for that which is to come.

If it be demanded, in what order God hath revealed this light unto man? I answer, that the Light of Nature serves to give a beginning, and preparation to this knowledge; the light of grace ministers the ground, and gives further prooffe and evidence; and the light of Glory yields perfection of assurance; making that perfectly and fully knowne, which by the former degrees was but weakly and imperfectly comprehended. Of these three in order.

Section 1.

The Light of Nature is that Light, which the view and consideration of the Creatures, both in generall and particular, affordeth unto man. From the Light of Nature there are five distinct Arguments to prove that there is a God; the consideration whereof will not be unprofitable, even to him that is best settled in this point.

I. The first, is taken from the Creation and Frame of the great Body of the World, and the things therein contained: *Rom. 1. 20* *The invisible things of him that is, his eternall Power and Godhead, are knowne by the Creation of the World, being considered in his worker.* And out of this excellent Frame of the World, the truth of the God-head, may be sundry waies proved and maintained.

First, I would ask this Question: This goodly Frame of the World, had it a beginning, or no beginning?

Let either part or both be taken. Let it first be said, it had no beginning, but is eternall, as the Atheist holdeth. Then I reason thus; If it had no beginning the World it selfe is God; and all the Creatures that are therein, from the greatest and highest, to the least and basest, yea, every drop of water in the Sea, and every corne of Sand by the Sea-shore, are Gods. The reason is, because

according to this opinion, they have their being of themselves, without beginning; and that which is a substance of it selfe, and hath no beginning is very God.

Again if the World had no beginning, then it hath also no ending: For that which is without beginning is without ending. Now all things in the World are lyable to corruption and consequently are subject to an end: For whatsoever is corruptible, the same is finite; wherefore the World had a beginning.

Now if it had a beginning; then I demand how it was made? did it make it selfe? or was it made of nothing? If it be affirmed, that it made it selfe, then the World was before it was. If it be said, it came from nothing; that also cannot be: For nothing brings forth nothing; and that which is nothing, in it selfe, can not bring forth something: therefore it is absurd in reason to say, that nothing brought forth this World. And hereupon it must needs remaine for a truth, that there was some substance Eternal and Almighty, that framed this goodly *Creature*, the World, besides it selfe.

If a man comes into a large Forrest, & beholds therein goodly faire buildings, and sundry kindes of herbes, and trees, and birds and beasts, and no man; he will presently reason thus with himselfe: These buildings are the workmanship of some man, they were not from all eternity, they did not reare themselves neither did the herbes, the trees, the birds, or the beasts build them; but of necessity they must have some first Founder, which is man. In like manner, when we consider this World so goodly a Creature to behold; though we see not the Maker thereof, yet we cannot say, that either it made it selfe, or that the things therein contained, made it; but that the Creator of it was some uncreated substance most wise, most cunning, and everlasting, and that is God.

Secondly from the frame of the World and the consideration thereof, I reason thus: In the World there are foure sorts and kindes of Creatures: The first bare and naked substances, that have neither life, sense, nor reason in them: as the Sun, the Moone, and the Starres: The second that have substance and life, but no sense nor reason, as Plants, Trees, and Herbs: The third, that have no reason, but both substance, life, sense, and power to moove themselves, as the Beasts of the Land, and Fishes of the Sea: The fourth, are such as have all, namely, substance, life, sense, and reason; as Men.

Now

Now these foure sorts of creatures excell one another in properties and degrees. For the first of them which are meere substances, do serve those that have life; as the Trees, and the Plants: the Trees, and the Plants serve the creatures that have sense and life; as the beasts, and the fishes: the beasts and the fishes serve Man; that hath substance, life, sense, and reason. And amongst them all we see that those which have more gifts are served of those which have lesse; as, the Sunne, and Moone, serve the Plants; the Plants and Herbes serve the Beasts, and the Beasts serve Man; and that Creature that hath most gifts, is served of all: Man therefore, excelling all these must have something to honour and serve which must be more excellent then the other creatures; yea, then himselfe, and that is a substance uncreate most holy, most wise, eternall, infinite, and this is God.

Thirdly all particular creatures, whether in Heaven or in Earth, are referred to their certaine particular, and peculiar ends, wherein everie one of them, even the basest and meanest is imployed, & which they do all accomplish in their kinde. And this is a plaine prooffe, that there is One that excelleth in wisdom, providence, and power, that created all these to such ends, and hath power to bring them thereunto: and who is this, but God?

II. The second sort of Arguments, drawne from the light of Nature; are taken from the preservation and government of the World created; and these are touched by the Holy Ghost when he saith, *That God left not himselfe without witness, in that in his providence he did good, and gave raine from Heaven, and fruitfull seasons, filling our hearts with joy and gladnesse.*

Arguments
from the go-
vernment of
the World.
A.C. 14. 17.

The particulars drawn from the government of the World, are these:

First our food whereby we are nourished, is in it selfe a dead food, void of life, and yet it serves to maintain and preserve life; whereas in reason, it is more fit to choake and stuffe our bodies then to feed them.

Secondly, our garments which we weare are in themselves cold, and void of heat, and yet they have this use to preserve heat and to sustain life in the extremity of cold. Therefore there must needs be an omnipotent an divine power, that gives unto them both such a vertue, to feed and preserve the life, and health of man

Thirdly,

Thirdly, the raine falling and the Sunne shining upon one and the same plot of ground, causeth it to bring forth in his season a hundred severall kinds of herbes and plants, whereof everie one hath a severall and distinct flower, colour, forme, and savour: whence comes this? Not from the raine; for it hath no life in it selfe; and besides, it is in it selfe all one: nor from the Sunne, or the earth: for these also in their kinde are all one, having in them no such power, whereby they should be the authors of life: therefore the differences of plants in one ground, may convince our judgements and teach us *Thus* much; that there is a Divine and Heavenly power above, and beside the power of these creatures.

Fourthly, take an example of the bird and the egge. The bird brings forth the egge, the egge againe, brings forth the bird. This egge considered in it self hath in it neither life nor soule, and the bird can give it neither; for all that the bird can doe, is to give it heat and no more. Within the shel of this egge is made a goodly creature, which when it comes to some perfection, it breaks the shell. In the shell broken we shall see the nib, the wing, the leg, and all the parts and members of a bird. Now let this be considered, that the egge brought not forth this goodly creature, nor yet the hen. For the egge had no such power or vertue, in it self; and the hen gave but her heat; neither did man doe it: for that which was done, was within the egge, and within the shell. It therefore was some other wonderfull power and *wisedome* that made it, and brought it forth, that surpasseth the power of a creature.

Again consider the generation of the silk-worme one of the least of the creatures, and from it we have a notable demonstration of a divine providence. This little worm at the first, is but a small seed like unto Linseed. The same small seed breeds it and brings it forth. The worm brought forth, and growing to some bignesse, at length weaves the silk, having woven the silk, it winds it selfe within it, as it were in a shell there having lodged for a time it conceives a creature of another form, which being within a short space perfected, breaks the shell, and comes forth like a flye. The same flye like a dutifull creature brings forth the seed againe, and so continues the kinde thereof from yeere to yeere.

Here let it be remembred, that the flye having once brought forth

forth the seed, leaves it, and dies immediately: and yet the seed it self, though exposed to wind, and weather, and utterly neglected of man, or any creature, at a certaine time within few months becomes a worm. Whence should all this proceed, but from a Creator infinitely powerfull and wise, who by his admirable power and providence dispense th life, being, and propagation even to the least things, in their particular sorts and kinds.

III. The third sort of Arguments from the Light of Nature, are taken from the soule of man. This soule is endued with excellent gifts of understanding and reason. The understanding hath in it from the beginning certaine principles, whereby it knowes and discernes good and bad things to be done, and things to be left undone. Now man cannot have this gift to discern between good and evill, of, or from himselfe, but it must needs proceed from another cause, which is Power, Wise dome and Understanding it selfe; and that is God.

Againe the Conscience, another gift of the soule of man hath in it two principall actions, Testimony, and Judgement, by both which the truth in hand is evidently confirmed.

Touching the testimony of Conscience let it be demanded of the Atheist whereof doth Conscience beare witness? he cannot deny, but of all his particular actions. I ask then, against whom, or with whom doth it give testimonie? the answer will easily be made by the heart of any man, that is with or against himselfe. Furthermore to whom it is a witness? Neither to men nor to Angels for it is impossible, that any manner Angel should either heare the voice of Conscience, or receive the testimonie thereof, or yet discern what is in the heart of man. Hereupon it followes, that there is a substance most wise, most powerfull, most holy that sees and knowes all things, to whom Conscience beares record; and that is God himselfe.

And touching the judgement of Conscience: let a man commit any trespass or offence, though it be done in secret and concealed from the knowledge of any person living: yet Conscience, that knoweth it, will accuse him terrifie him, cite him before God, and give him no rest. What, or where is the reason? man knowes not the trespass committed: and if there be no God, whom shall he feare? and yet he feares. This also necessarily prooveth, that there is a just and mighty God, that will take vengeance upon him for his sinne.

IV, The fourth Argument from Nature, is this: There is a Ground or Principle written in every mans heart in the world, none excepted, that there is a God. Reasons for prooffe hereof may be these.

First, the Gentiles worshipping Idols made of Stockes and Stones, doe acknowledge herein thus much, that there is something whereunto honour and service is due. for man by nature is proud, and will never yeeld to bowe the knee of his body before a Stocke or a Stone, to adore it, unless he thinke and acknowledge that there is in them a divine power, better then himselfe.

Secondly the Oath that is taken for Confirmation, commonly tearmed the Assertory Oath, is used in all Countries: And it is for the most part, generally taken to be a lawfull meanes of confirming a mans word, when it is bound by the Oath taken. *Jacob* and *Laban* being to make a covenant, *Jacob* swears by the true God, *Laban* by his false gods; and by that, both were bound to stand to their agreement, and not to goe back: Therefore neither of them did, or durst breake their Oath. And among the Gentiles themselves, there are few or none to be found, that will falsifie their word given and avowed by Oath. Whereupon it is a cleare case, that they acknowledged a God-head which knowes and discernes their hearts, yea, that knowes the truth and can and will plague them for disgracing the truth, by lying.

Thirdly, we are not lightly to passe over the usuall tearmes and ordinary speech of all Nations, who are wont upon occasion, to say, it raines, it thunders, it snowes, it hailes: For, saying this, one while they rejoyce, and are thankfull; otherwhiles they feare, and are dismayed. They say not Nature or Heaven raines or thunders; for then they would neither rejoyce, nor tremble: In that therefore they speake this commonly; sometimes rejoycing, sometimes fearing, it may probably be thought, that they acknowledge a Divine Power, which causeth the raine to fall, and the thunder to be so terrible.

Againe, for better prooffe hereof it is to be considered, that since the World began, there could not yet be found or brought forth, any man that ever wrote or published a Discourse more or lesse, to this purpose, That there was no God

If it be said, that some histories doe make mention of sundry that have in plaine tearmes denyed there is a God, and that this is no lesse dangerous, then if a Treatise of that subject should be written, and set forth to the open view of all :

I answer, indeed in the writings of men, we do read of some that blasphemed God, and lived as without God, and they have alwayes bin properly and deservedly tearmed Atheists. Others have denied, that made and fained gods, that is, Idols are gods. And amongst the heathen that lived onely by the light and directions of nature, all that can be brought is this, that some men in their writings have doubted whether there was a God or no, but none did ever positively set downe reasons to prove that there was none.

V. The fift and last argument from nature, is that which is used by all Philosophers. In the world there is to be seene an excellent wise frame and order of all things. One creature depends upon another by a certaine order of causes : in which some are first and above in higher place, some are next and inferiour, some are the basest and the lowest.

Now these lowest are moved of those that are superiour to them, and alwaies the superiour is the cause of the inferiour, and that whereof the inferiour depends. Something then there must be that is the cause of all causes, that must be caused of none, and must be the cause of all. For in things wherein there is order, there is alway some first and soveraigne cause : and where there is no first nor last, there the Creatures are infinite. But seeing all creatures are finite, there must be somewhat first, as well as last. Now the first and the last cause of all is God, which moveth all, and to whom all creatures do tend, as to their end, and which is moved of none.

Notwithstanding all these reasons grounded in nature it self, it may be, some man will say, I never saw God, how then shall I know that there is a God? *Ans.* Why? wilt thou beleeve no more then thou seest? Thou never sawest the winde, or the aire, and yet thou beleevest that there is both. Nay, thou never sawest thine owne face but in a glasse, and never out of a glasse, and yet this contenteth thee. Why then may not this content thy heart, and resolve thee of the Godhead, in that thou seest him in the glasse of the creatures?

True it is, that God is a Spirit invisible that cannot be discern-

discerned by the eye of flesh and blood, yet he hath not left us without a meanes whereby we may behold him. For looke as we are wont by degrees to goe from the picture to the painter, and in the picture to behold the painter himselfe: even so by the Image of God, written (as it were) in the face, and other parts of the creatures in the world, may we take a view of the wisdom, power, and providence of the Creator of them all, who is God himselfe. And these are the principall proofes of the Godhead, which are revealed in the booke of nature.

Seet, 2.

Arguments
from the light
of Grace

The second ground of proofes, is taken from the light of grace. And it is that light which God affordeth to his Church in the writings of the Prophets and Apostles: and this gives a further confirmation then nature doth. For the light of nature is onely a way of preparation to faith. But this light serves to beget faith, and causeth us to beleieve there is a God.

Now in the Scriptures of the Prophets and Apostles, we shall see among the rest, three distinct proofes of this point.

First, expresse testimonies, that doe in plain tearmes note unto us the Godhead.

Secondly, expresse prophesies and revelations of things to come, even many hundreds and thousands of yeeres, before they came to passe. Yea things that are to come are fore-told in the Word of God and so in that very manner, that they shall be in the time wherein they are to be fulfilled. Now there is no man able of himselfe to know or fore-see these things to come therefore this Knowledge must rest in him alone, who is most wise, that perfectly understandeth and beholdeth all things that are not and to whom all future things are present, and therefore certaine.

Thirdly, the Word of God revealeth many miracles, which do exceed and surpasse whole nature, yea all naturall causes: the doing and working whereof, is not in the power of any meere creature in the world. As for example: the making of the Sunne, against his naturall course to stand still in the firmament: of the waters, which are naturally flowing, to stand as a wall and the bottome of the sea to be as dry land. The maine end whereof is, to shew that there is an absolute Almighty power, which

which is the authour of nature it self, and all naturall things, and ordereth both it and them, according to his pleasure.

Sect. 3.

The third ground of proofes is fetcht from the light of glorie. And this is that light which God affoordeth to his servants after this life ended, in the kingdome of heaven, wherein all imperfection of knowledge being taken away they shall see God face to face, and have a full and perfect knowledge of the Godhead.

Arguments
from the light
of Glory.

To this purpose the Apostle saith, that, *in the world we know in part, and we see as it were in a glasse*. The comparison is worth the marking. For there he compareth our knowledge of God, that we have in this life, to a dimme sighted-man that can see either very little, or nothing at all, without his spectacles. And such is our sight and comprehension of God, darke and dimme, in that we cannot behold him as he is, but onely as he hath manifested himself unto us, in and through the glasse of the Word, and Sacraments, and by the spectacles of his creatures. But the time will come, when the scales of our eyes shall be washed off, and they shall be made as cleare as crysell, when the imperfection and weaknesse of our understanding shall be cleane remooved, and then we shall be inabled to see God cleerely, and fully, face to face. Thus the first question is answered that there is a God.

1. Cor. 13.

II. Question:

Whether Iesus the Son of Mary, be the Son of God, and Redeemer of the World?

BY propounding this Question (as in the former) I meane not to make a doubt touching the Godhead of Christ which is one of the principall grounds of our religion; but to take a way, or at least, prevent an inward corruption of the heart in them, that are weake in knowledge whereby they may be brought

brought sometimes to make doubt and question of the divinity of Christ, and therefore have need to be resolved in the truth hereof.

Now for the prooffe of this point, that *Christ is God*, I will lay downe these grounds.

I. The summe and substance of the Bible is to conclude, that *Iesus the sonne of Mary*, is the Sonne of God, and the Redeemer of mankind; and it may be concluded in this syllogisme:

He that shall come of the seeds of Abraham and David, and in time shall bee borne of a Virgin; that shall preach the glad tidings of the Gospel, satisfie the law, offer up an oblation of himselfe for the sins of them that beleeve: overcome death by his death and resurrection, ascend into heaven, and in fulnesse of time come againe to iudge both the quicke and the dead, is the true Messias and Saviour of the world.

But Iesus of Nazareth, the sonne of Mary, is he in whom alone all these things shall come to passe;

Therefore he onely is the true Messias & Saviour of the world.

The proposition or the first part of the argument, is laid down in the old Testament: the assumption or second part, in the New. The conclusion is the question in hand, the scope and drift of them both.

II. Ground. In *Daniel 9. 24.* it was prophesied, that after the time of 70. weekes, that is, 400. yeeres, the Messias should be exhibited.

By which prophecy it is manifest, that the Messias is already come into the world. For from that time till now, there are at the least 2000. yeeres, as may plainly be seene by humane histories, and by the motions and course of the heavens. It is also plaine from hence; that having beene exhibited and come in the flesh, he hath made satisfaction by his death to the wrath of God for sinne. Hence it followes, that he is the very true Messias and Redeemer of the world, because from that time there was never any to whom this title, and the forenamed properties might so truly agree, as to this *Iesus the sonne of David*.

III. Ground. *Iesus the sonne of Mary* did teach, professe, and dispute, that he was God, that he and his Father were one, and he tooke unto himselfe the honour of God, *Iob. 7. and 8.* An evident argument that he was so, as he professed and preached

ched himself to be. For never any creature challenged to himself the honour of God falsely, but was discovered and confounded.

Adam for affecting and aspiring to it was cast out of Paradise. And *Herod* for it dyed miserably, *Act. 12*. And divers Popes are recorded in Ecclesiasticall stories, to have taken this honour unto themselves: and there was never any sort of them in the world that had more fearfull judgements upon them, then they. But Christ challenged this to himselfe, and prospered: and God did most severely revenge his death both upon *Herod* and *Pilate*, as upon the Iewes, and Emperours of Rome, that persecuted the Church.

IV. Ground. Christ, while he was on earth, before he ascended into Heaven, promised his Disciples to send his spirit unto them, so to assist them, that they should be able to doe greater workes, then himselfe did, *Ioh. 14. 12*. Now when Christ was ascended the event was strange, and yet fully answerable to his promise. For the disciples were but few, twelve in number, and all unlearned, and yet they preached in the name of Christ, and by bare preaching (without humane eloquence, and the gifts of nature) converted many nations, yea, the whole world: and though themselves were but weake men, and preached things absurd to the corrupt reason of man: yet they won many souls to God and converted the world.

V. Ground is borrowed from the testimonie of the Heathen, who have recorded in their writings, the very same things touching Christ which are revealed in the Scriptures. *Iosephus* a Jew, and an ennemie to Christ, in his eight Book of antiquities, Chap. 4. speakes the same things of Christ, that *Matthew* doth, that he was a most worthy man, that he wrought many miracles, and that he rose from the dead. Others affirme, that he was crucified under *Pilate*, in the time of *Tiberius*, and that *Tiberius* would have put him in the number of his gods. Again Heathen writers report, that at his death under the raigne of *Tiberius*, all the oracles of the world ceased, and the great god *Pan* (as they say) then dyed.

Tacit. li. 5. 10.

*Plutarch. de is-
titi. orac.*

CHAP. III.

Of the Scriptures.

The second maine Question is
touching the truth of Scripture

*Whether the Scriptures be the true Word of
God.*

THe answer is that they are. And the grounds of this assertion, may be reduced to sixe heads.

Sect. 1.

The Authors
& Penmen of
Scripture.

The first, is taken from the causes, namely the Authour, and writers of the Scriptures.

Touching the Authour, the Scripture referreth it selfe unto God. Therefore he alone is the true and undoubted author thereof, and none but he. The sufficiency of this consequence stands upon these grounds.

First, if God were not the authour of Scriptures there would be no one booke in the earth so fabulous and so full of error as it: which to say, is blasphemie. For it speakes such things, as, never any could speake, but God.

Secondly, if it were not the Booke of God, then all Gods will should be hidden, and God should never yet have revealed his will to man.

Thirdly, if it had not beene the Word of God, the falshood thereof would have been detected long agoe. For there hath bin nothing falsely said of God at any time, which he himselfe hath not at some time or other, opened and revealed. Even as he did detect and discover the falshood of the false prophet *Hannani*, *Ier.* 28. 16. and Gods heaue hand, no doubt, would long since have been upon the Ministers and preachers of this Word if they had unjustly and wrongfully fathered it upon him.

Againc

Again for the writers and penmen of Scripture *Moses*, the Prophets and Apostles in their writings, do not set forth their own glory, nobility, or vertues: but all with one consent have acknowledged directly and plainly their own errors and faults; yea such faults as may be disgracefull to themselves, and their posterity & yet they have done it. A plain proof that they were not carried by policy and naturall reason; but were holy men guided by the holy Ghost. For if they had been guided by reason, they would never have written that, which would have tended to their own disgrace; but would rather have commended themselves, their name, stock, and lineage. Again, humane Authors in their discourses, do commonly write of the praises, and vertues of men of whom they write. But the Penmen of Scripture with one consent, give all to God; yea when they speak of commendation due to men, they give all to God in men. God is in their writings, the beginning, the end, and all.

Sect. 2.

A second head of reasons is taken from the Matter, and Contents of the Scriptures, which are manifold. The principall are these: The Matter of Scripture.

First, the Scripture doth that, which no other bookes can do. For it sets out the corruption of mans nature by sin; the fountaine of his corruption; and the punishment of the same, both in this life, and the life to come: it discovereth sinfull mans particular thoughts, lusts, and affections, which never any booke hath done beside it. No Philosopher was ever able to make so true record and so plain declaration of the thoughts, motions and affections of the heart. The reason of man cannot discern them by nature unlesse it receive a further light by grace then it hath naturally in it selfe. Yea the Scripture sets down things that no mans heart can imagine, and yet are true by experience. For example that it is an evill thought to think there is no God, man by nature cannot imagine: but yet it is true in experience, and by the light of the word. And therefore *David* saith, *The foole hath said in his heart, There is no God.* Psal. 14.

Secondly, the main Contents of this Booke, are sundry Articles of Faith. All which are farre above the reach of humane reason, and yet they are not against it; but at the

least some of them may be proved by it.

For example, that there is a Redeemer of the world is an article of Faith, above reason yet not against the same. For in naturall understanding, God is not all justice, and no mercie. But if there were no Redeemer, then should God be all justice, without mercy. Now because he hath revealed himselfe to be as well mercifull as he is just, reason concludes, there is a Redeemer. Again, that this Redeemer should be God and man, is above reason; yet not against it. For as reason teacheth, he must be God, that he might satisfie the infinite justice of God for sin; which none but God can do. Again, that he must be a man, because man having sinned man must be punished for the sinne of man.

Thirdly, in the Scripture there are sundry predictions made before hand particularly, which notwithstanding were not to come to passe till 100. 200. 300. yeares after: and all these predictions in the same manner as they have been foretold, have bin fulfilled.

Jacob in his Will foretold, that the Scepter should not depart from *Judah* till *Shiloh*, that is, the Messias came. This was verified, even as it was foretold. For a little before Christs birth, the Scepter was taken from the Iewes, and translated unto the Romane Empire. And *Herod* put the whole colledge of the Iewes called their *Sanedrim*, to the sword, in which colledge was the heire apparent of the Kings blood.

Again, *Balaam*, *Num.* 24. 24. foretold that *Kittim*, that is, the Grecians and the Romanes should subdue *Ebar*, the people of the East, which was afterward verified. For the Hebrewes and Assyrians were afterward overcome by the Grecians and Cicilians.

The Apostle *Paul* in his time foretold the destruction of the Romane Empire and the revealing of Antichrist. *2. Thes.* 2. 8. &c. which prophesie was shortly after fulfilled. For Antichrist grew from those times by little and little till at length he came to sit in the Emperours throne. Men indeed may foretell things to come: but things foretold by them are present in their causes, and so they know and foretell them, not otherwise. But God foretelleth simply, and the Scriptures foretell simply: therefore they are the Word of God.

Fourthly the law a part of the Scripture, is propounded most purely and perfectly, without exception or limitation. Whereas, in all mens lawes some sinnes are condemned, but some

be tolerated and permitted. But in Gods law everie sinne is condemned, and none either forborn or excused.

Lastly the stile and speech of the Scripture is plain and simple without any affectation, & yet, full of grace and majestie For in that simple stile, it commandeth the whole man, body and soule; it threatneth everlasting death, and promiseth everlasting life; and it doth more effects in the heart of man, then all the writings in the world whatsoever.

Sect. 3.

The third reason to induce us to receive the Scriptures, as the Word of God, is taken from the effects whereof I note onely two.

I. The doctrine of Scripture in the Law, and specially in the Gospel, is contrary to the corrupt nature of man. Whereupon Paul saith, *The wisdom of the flesh is enmity against God.* And yet the same Word, being preached by the Minister appointed by God, converteth nature, and turnes the heart of man unto it, in such sort, as in this last age it hath won a great part of the world to the embracing thereof. Now in reason it is impossible that a thing which is so flat against mans corrupt nature, should notwithstanding prevaile with it so farre, as to cause man to live and die in the profession and maintenance thereof. We are wont to reject the writings of men if they please not our humours, whereas this Word of God, is of force to moove and incline our affections, though never so much censured, crossed, and controlled by it. And this shewes that God is the authour thereof, from whom the Word of creation came, to which every thing at the first yielded obedience.

II. The Word of God hath this effect, to be able to minister comfort and relief in all distresses of body or minde: yet in the greatest and most desperate troubles, and vexations of the Conscience. And when the helps of humane learning and Philosophie (which are of great use and force in other cases) have done all that they can, to the very utmost, without effect or successe: even then the sweet promises of the Gospell will revive and raise up the heart, and give it full contentment and satisfaction. Experience shewes this to be a confessed

truth in particular cases: and it teacheth, whence and from whom this Word proceedeth, wherein these promises are contained, namely, from God. For when he sets the Conscience upon the racke, the Word that releeveth and refresheth the same, must needs proceed and come from him alone.

Properties of
Scripture.

Sect. 4.

The fourth reason, is taken from the Properties of Scripture. I will name onely two.

The first, is Antiquitie which most plainly appears in the history, though the doctrine it selfe be as ancient. The Scripture containes a continued historie, from age to age, for the space of 4000 yeeres before Christ, even from the beginning. Humane histories, that are of any certaintie or continuance, begin onely about the time of *Ezra* and *Nehemiah*. As for those which were written before, they are onely fragments, and of no certaintie.

The second propertie is consent with it selfe in all parts both for the matter, scope, and end. The writings of men doe dissent from themselves, by reason of ignorance, and forgetfulness in the authors: But the Word of God agrees with it selfe most exactly, and the places that seeme to disagree may easily be reconciled; which shewes that holy men by whom it was penned, were not guided therein by their owne private judgement, but were directed by the wisdom of the Spirit of God.

Sect. 5.

Contraries

The fift reason is drawne from the Contraries, The Divell and wicked men, are in judgement and disposition, as contrary to Scripture, as light is to darknesse I proove it thus: Let a man reade any booke of Philosophie, and labour to be resolved of any one point therein, he shall never be tempted of infidelitie. But if the same man reade the bookes of Scripture, and labour to understand them, he shall have within himselfe many motions, and temptations not to beleeeve, and obey it. Now what should be the cause thereof, but that these bookes are the Word of God which the Divell laboureth to oppugne with might and maine.

Againc,

Againe, consider the same in the practice of wicked men. They will not brooke the rebuke of their sinnes, namely, their Idolatry, blasphemie, and other notorious crimes, by Scripture; but will seek the blood, and life of him, that shall sharply taxe and reprove them. And hence it was that wicked Kings so persecuted the Lords Prophets. Yea further, let it be marked, that these wicked men, that are tainted with these horrible crimes, and cannot abide the Word, nor Teachers thereof to the death, have commonly fearefull ends. Now the opposition of Satan. and wicked men to the Word, shews the Scriptures to bee a most holy Word, and indeed, the very Word of God.

Sect. 6.

The sixth reason, is taken from sundrie testimonies.

First of holy Martyrs, in the Old and New Testament, who Testimonies. have given their lives for the maintenance of this Word, and sealed the same with their own hearts blood; yea suffered the most horrible and exquisite torments, that the wit of man could devise; and that most patiently and willingly, not being daunted or dismayed. The stories of Martyrs in all ages, confirme this truth especially those that suffered before, in, and after the times of the ten bloody persecutions. And unless they had beene supported by a divine power; in so good a cause, they could never so many of them, have suffered in such manner, as they did.

The second is the testimonie, and consent of Heathen men, who have recorded the very same things, at least many of the principall, that are set downe in the Bible. If this were not so, man should have some colourable excuse of his unbelief. And these things which they record were not all taken out of the Scripture, but were registered to memory by *Historiographers* that lived in the time when they were done. Such are the stories of the Creation, and Flood, of the Tower of Babel, of the Arke, of *Abraham* and his possessions, of Circumcision, of the miracles of *Moses* of the birth of Christ, and the slaughter of the young children, of the miracles of Christ, of the death of *Herod*, *Agrippa*, and such like. And these we take for true in humane stories: much more then ought we to do it in the Word of God.

The third testimonie, is of Miracles. The doctrine of Scripture was confirmed by Miracles, wrought by the teachers thereof: the Prophets, and Apostles above all power and strength of nature, and such as the Divell cannot counterfeit: as the staying of the Sunne, and the raising of the dead, &c.

The fourth is the testimonie of the Holy Ghost, which is the argument of all arguments, to settle and resolve the conscience, and to seale up the certaintie of the Word of God.

If any shall aske how this testimonie of the Holy Ghost may be obtained, and being obtained, how we may discern it to be the testimonie of the Holy Ghost, and not of man? I answer, By doing two things:

First, by resigning our selves to become truly obedient to the doctrine taught, *Ioh 7.17. If any man will doe my Fathers will, (saith Christ) he shall know of the doctrine whether it be of God.*

Secondly, by praying to God for his Spirit, to certifie our consciences, that the doctrine revealed, is the doctrine of God. *Aske* (saith our Saviour Christ) *and it shall be given you, seeke and ye shall finde: knock and it shall be opened unto you. For he that asketh, receiveth,* Matth. 7. 7, 8. Again, *Your heavenly Father will give the holy Ghost to them that desire him,* Luke 11. 13. And, *If any man lack wisdom, let him aske is of God who giveth to all men liberally, and reproacheth no man, and it shall be given him* Iam. 1. 7.

SECT. 7.

Objections against the Scriptures.

Now having set downe the proofes of this point, before I come to the next Question, some speciall Objections against this doctrine are to be answered, and resolved. For there have not beene wanting in all ages both Atheists, and others, who have professedly excepted against it, and of set purpose have undertaken to call the written Word of God into Question. Such were *Celsus, Lucian, Iulian, Porphyrie, Apelles,* and others. From whom some of later times having received the poyson of Atheisme, and prophanenesse have not ceased as much as in them lieth to oppugne sundry parts, and portions of holy Scripture. Their principall reasons and exceptions I will propound, and answer one by one.

Object 1.

And first, if they except against that, which is written *Gen. 1. 16.* where

where it is said, *God made the Sunne the fourth day.* Now say they, the Sunne is the cause of the day, and therefore there could not be three dayes before the Sunne was created, considering that the effect is not before the cause, but the cause before the effect.

I answer that we must put a difference between: cause and cause. For of causes, some be the highest, some subordinate unto them. The highest and first cause of all creatures, is God himselfe; from whom all things at the first immediately flowed, without any relation to their causes in nature. And thus were the first, second and third, dayes created and appointed immediately from God and distinguished from the night, by an intercourse of light ordained by him for that purpose.

But the subordinate and inferiour cause of the day, in order of nature, was the Sunne, and that by the same appointment of God: and this cause was not set in nature, as the cause of the day, before the fourth day of creation; for then it pleased him to make it his instrument, to distinguish the day from the night, as also for other ends and uses. And therefore it is no marvell though the day was created before the Sunne, the instrumentall cause thereof: considering that it was created before the Sunne was set in the heaven by the Creatour himselfe.

Secondly, we must distinguish of times, which are either of creation or government: and there is one regard to be had of things while they were in making, and another after they were created. Now it is true, the sunne is the cause of the day and the night, in the time of the government of the world, but it was not so in the time of the first making of all things. For in the three first dayes of the world, there was day and night without the Sunne by a vicissitude of light and darknesse which the Lord made, and nature could never have found out had not the Word revealed it.

But since the creation in time of government, the Sunne is but an instrument appointed by God, to carrie light and he that made the light can now in the government of the world, if it please him put downe the sunne from this office, and by some other meanes distinguish the day from the night: therefore no marvell though he did so in the beginning.

The second objection is touching the light of the Moone:
Moses.

Moses saith, it is one of the great lights which God made. Now say they, In all reason according to humane learning, it is one of the least of the Planets, and lesse then many starres,

Ans^w. It is true which the Holy Ghost saith by *Moses*, and yet the Moone is lesse then the Sun, yea then many of the starres. For one and the same starre, in a diuerse and different respect, may be tearmed greater and lesser. And in that place the Scripture speakes of the Moone, not in regard of other starres greater then it: but in respect of our sense, because it appeareth greater in quantitie and really communicateth more light; yea it is of more operation and use to the earth, then any of the starres in the heauen; saving the Sunne.

Object. 3.

The third Objection: *Moses* saith, Man and Beast were made of the earth, and Fishes of the waters. But all humane learning avoucheth, that the matter of everie creature consisteth of all the foure Elements, Earth, Water, Fire, and Aire.

Ans^w. *Moses* speaketh onely of two, which were the principall, and in them includes the other; because they are impure and mixt with the other since the fall. Again, some learned men avouch, that all creatures are made of earth and water onely as being the two main materiall principles of them all; and not of aire, nor fire. And this accords with *Moses*, and is no doubt, a truth, that he speakes onely of the principall matter of these creatures: and yet the fire and ayre are, and may be called elements, or beginnings, because they serve to forme, preserve, and cherish the creatures.

Object. 4.

The fourth Objection, *Gen. 3.* it is said, that *Eve*, before her fall was deceived by the serpent. Now this saith the Atheist, is absurd. For even in the state of corruption, since the fall there is no woman so simple, that will either admit speech, or suffer her selfe to be deceived by a serpent; much lesse would *Eve*, in the estate of her innocencie.

Ans^w. Though *Adam* and *Eve* in their innocencie had excellent knowledge, yet they had not all knowledge. For then they should have been as God himselfe. But in that estate ignorance befell *Eve* in three things. For first, though *Adam* himselfe was a Prophet in the time of his innocency, yet both he and she were ignorant of the issue of future things, which are contingent. Secondly they knew not the secrets of each others heart. For to know the event of things contingent certainly,

certainly, and the secrets of the heart belongs to God onely, Thirdly, though *Eve* knew the kinds of creatures, yet she knew not all particulars, and all things that were incident to every kinde of creature, but was to attaine unto that knowledge, by experience and observation.

Neither may this seeme strange: for Christ, as he was man, had as much, yea more knowledge then our first parents had in their innocencie, and yet he knew not all particulars, in all singular creatures: For seeing a fig-tree by the way as he went to Ierusalem, he thought it had born fruit, and yet coming towards it he found none thereon. And in like manner, *Eve* might know the serpentine kind, and yet be ignorant, whether a serpent could speake. Besides that, the naming of the creatures, which argues knowledge of them, was not given to *Eve*, but to *Adam*. And therefore it was not so strange, that *Eve* should be deceived by a serpent; considering that to know that a serpent could speak, or not speak, came by experience, which she then had not.

It will be said that all ignorance is sin: but *Eve* had no sin: and therefore she could not be ignorant. *Ans.* Ignorance is twofold; some ignorance ^a ariseth of an evill disposition, when we are not ignorant of those things which we are bound to know, and this is sinne properly. But there is another ignorance, ^b which is no sin, when as we are ignorant of those things which we are not bound to know. And this was in Christ: for he was ignorant of the fig trees bearing fruit: And he knew not the day of judgement as he was man. And this also was in *Eve* not the other.

^a Ignorantia prae-
ve dispositionis.
^b Ignorantia
mere privationis
vel argutionis
pure
Oject. 5.

The fift Objection is about the Arke, *Gen. 6. 15.* God commanded *Noah* to make an Arke of 300 cubits long, of 50 cubits broad, and of 30 cubits high. This Arke saith the Atheist, being so small a vessell, could not possibly containe two of every sort of creatures with their food for the space of a year.

The first authour of this cavill, was *Apelles* the Heretick, that cavilled with Christians about the Arke. And the answer is as ancient as the heresie: namely, first. that the cubit of the Arke must be understood of the Egyptian cubit; which is with some fixe foot, and with others, nine foot, by which measure the Arke should be in length halfe a mile at the least. And by this meanes, any man may see a possibility in reason, that the Arke might containe and preserve all creatures with their fodder and roome to spare.

The

The second answer is, that as the Iewes had a shekel of the Sanctuary which was greater then the ordinary shekel; so they had beside the ordinary cubit, a second cubit, the cubit of the sanctuary, whereof mention is made in the prophesie of *Ezekiel*, Chap. 40. and that was bigger by the halfe, then the ordinarie cubit, and by this measure some say the Arke was made. But both these answers are onely conjecturall, without good ground in the Scripture.

To them therefore I adde a third. In the dayes of *Noah*, the stature of man was farre bigger then it is at this day. And looke as the stature of man was great and large, so was the cubit proportionall thereto; containing the length of the arme from the elbow to the longest fingers end. And this being considered that the Arke was built by that measure and not by the ordinary cubit, as it is now; it will appeare, that the Atheist hath greatly deceived himselfe, and abused that part of Gods Word that declares the story of the Arke.

Againe, the length of this vessell, being 300 cubits, it is plaine that it was five times the length of *Salomons* temple, which contained onely 60 cubits, the breadth being 58. it was twice and a halfe the breadth of that, which was but 20. broad.

Besides that, it is to be remembred that in the Arke were three sorts or stories one above another whereof each contained 10 cubits in height, and chamber or a floore of square measure 15000 cubits.

As for the creatures that were put into it: The Fowles of the aire though they were of many sorts, yet the biggest sort of them, being the Eagle and his kinde, they could not take up any very large place for their residence. The water creatures as some fowles, fishes, &c. kept the waters and were not lodged in the Arke. And the beasts of the earth such being excluded, as were bred either by accidentall generation, as Mules; or by putrefaction, as Serpents, and other creeping things, which might after ward be restored in other creatures that were preserved, though for multitude and greatnesse they excelled the rest, yet (as some write) there are of them in all not above 150 distinct kinds. And though there were as many more not knowne, yet in probabilitie they could not either be many, or great. And of those that are great there are thought to be above 40 kinds.

Now though it be granted that there was in the Arke 300 distinct kinds of beasts, yet this number compared with the roomes, it will easily appeare, that there might be allotted to every kind, in one onely story 50. square cubits which in all likelihood might well suffice them all, one with another, specially seeing all were not of an equall greatnesse: and therefore some might have that or more space, and some lesse. All these things duely considered, the vessell being of such capacitie, might comprehend all those beasts, and many more together with their provision, for a longer time then a yeare. Other doubts touching this history of lesse moment I omitt, and passe to the next.

Obiect. The sixth allegation, is out of *Gen. 21.9.* where *Ismael* is said to mocke *Isaac* when he was weaned, at which time *Ismael* was fifteen yeares of age at least. For he was born when *Abraham* was 86. yeares old, *Gen. 56.* and *Isaac* was born, when *Abraham* was about an hundred, *Gen. 21.5.* both which put together, make 14 yeeres: whereto one yeere being added before *Isaac* was weaned, makes up the age of *Ismael* as before. And yet afterward in that chapter, v. 14. *Hagar* is said to carry her childe in her armes, and to cast him under a tree when he and his mother were cast out of *Abrahams* house; which argues him to have been but a little childe: whereas before he was said to be 15. yeares old.

Answer. A foolish cavill which blind Atheists do draw from the error of some translation. For the text is plaine that *Ismael* with his mother *Hagar*, by reason of extreme heate and drought, was almost dead wandering in the wilderness of Beerisheba: and being in this extremitie she carried him not, but vers. 18. led him in her hand, and set him under a tree, and there left him to die. For in those countreyes, men for want of water, were at deaths doore as we may see in the example of *Sisera*, *Judg. 4.19.* and *Samson* cap. 15. 18.

Ob. The seventh Allegation *Gen. 43.8.* *Judah* *Iosephs* brother calls his brother *Beniamin*, a lad or a boy, *Send the boy With me, &c.* And yet this lad (saith the Atheist) the yeare following, when he went downe into Egypt with *Jacob* his father, is said to have ten children, *Gen. 46.21.* How can these two stand together?

Answer. This cavill ariseth from the grosse ignorance of the Atheist

theist in the originall text. For *Beniamin* is called *Ieled*, which word commonly signifies a child, but sometimes also a yong man. Thus *Ismael* that was 15 years old is called *Ieled* a lad *Gen. 20. 15.* And so *Gen. 4. 23.* *Lamech* saith, *I Will slay a man in my wound and Ieled, or a yong man in my hurt:* that is, if a man should wound me, and a yong man hurt me, I would slay him. Now it is not like, that a child could hurt *Lamech*. Neither must this seeme strange: for the most valiant men that *David* and *Ishobabeth* had are called *hannegarim* the boyes of *Abner* and *Joab*, *2. Sam. 2. 19.* And the like phras: is used in other languages. For the Grecians do call yong men by the name of [*paides*] and the Latines by the name of [*pueri*] boyes, or children.

Object. 3.

The eight Allegation *Exod. 7.* it is said vers. 19. that all the waters in Egypt were turned into blood by *Moses* and *Aaron*: and yet v. 22. it is said that the Magicians of Egypt turned water into blood also which seemes to imply an absurdity, considering that, all the waters were turned into blood before.

Ans. Some answer thus: that the water which the Magicians turned was newly-digged out of new pits, and therefore they understand the former, of all the waters that were seen, and that they onely were turned into blood. Others answer more fitly, that the waters which the Magicians changed, were fetcht out of *Goshen* from amongst the *Israelites*, where the waters remained pure and were not turned, as the other were. Either of these answers may satisfie but especially the latter.

Object. 9.

The ninth Allegation. *Exod. 6. 9.* *Moses* saith that all the beasts in Egypt died of the murren and yet v. 25. in the seventh plague, it is said, the beasts were killed with thunder, and hail, and lightning: both which cannot be true.

Ans. First, we must put a difference between a common plague or judgement, and an universall. a common plague is, when no sort or kind escapeth, but all sorts are smitten: and such was the murren. For no mans cattell were free, no kind of cattell were saved. But the universall is, when no particular of any kind is exempted, but all destroyed. Such was not this plague but some escaped, and were reserved for other judgements that followed. The ground of this distinction, is this: The word [*all*] in Scripture is often taken indefinitely for many. Thus the Prophet

phet Esay speaks cha 66. 17. *from month to month, and from Sabbath to Sabbath, shall all flesh come to worship before me:* that is, many or great multitudes. And so in the new Testament. *Mat. 4. 23. Christ healed all diseases,* that is, many, and of all kinde some. And in like manner the text before alleadged, must not be taken generally to include all without exception, but indefinitely for many, or the most part of the cattell that were in the land of Egypt.

The tenth Allegation, *Exod. 10. 22.* we reade that one of the plagues was a palpable darknes, and so great that for three daies together no man either saw another, or rose up from the place where he sat. And yet *v. 23. Moses* is sent for, and called to come before *Pharaoh*. How should this be seing no man could stirre from his place, nor have any light to goe be'ore him? for there was none to be had, the darknesse was so palpable, and the aire was so thicke.

Ans. I take it, the word [*then*] *v. 24.* is to be meant thus, that *Pharaoh* sent for *Moses* after the darknesse was ended, not by candle or other light in the time of darknesse, and this answer may very well stand without further exception.

The eleventh Allegation, *Judg. 16. 29.* The Atheists make a mocke at the history of *Samson*, as fabulous where it is saide, that all the Philistims came together in one house, to make sport with him, and on the roof sate about 3000 persons to behold him while he played, and yet there were but two pillars whereupon the whole house stood, and those also standing in the midst so neere together that a man might reach them both with his armes. This say they is most absurd and impossible.

Ans. Although the full resolution of this cavil belongs to them that have skill in architecture; yet thus much may be said in way of answer. That the house might be capable of so many persons, and they also that stood above might well see and behold *Samson*. For first the whole house was not sustained by two pillars only, but by many more, whereof two were the principall. For in likelihood the middle part whereon the whole building was knit together, from the bottome to the top, being the weightiest of all, was supported by two master-pillars. The other which was most outward, and lesse weightie might be upholden by lesser proppes, which Artificers in that kinde call by the name of false-pillars.

*Joseph Antiq.
Judaic. l. 5. cap.
10. fin.
Plin. nat. hist.
li 36 c. 15.*

pillars. Hence it appeareth that the two maine ones standing so nigh together being shaken, the whol house together with them must needs fall. Neither will this seem strange that two pillars should beare up a building of such capacity; if we doe but consider what is recorded of *Curio* the Roman, who devised the frame of a great Ampitheater, the two parts whereof were supported only by two hinges, and yet was so large, that it contained the whole people of Rome. Secondly the old buildings in those countreyes were made for the most part with open roofs. Againe, they were full of windowes on every part like unto great gates and that they might be more fit for sight from above, they were reared up in some sort after the manner of the Egyptian *Piramides*, wider below and narrower above, towards the top. And by this meanes it is probable, not onely that they might contain a great company, but that all those which stood about the sides, and upon the roof might very well behold what *Samson* did below; especially considering that he stood in the middelt of the Theater, betweene the two middle pillars.

Ob. The twelfth Allegation, 1. *Sam.* 6. 19. &c. it is said that *David* plaied before *Saul*, and that *Saul* knew him. But chap. 17. 55. when he was to fight with *Goliath*, *Saul* knew him not. Here is a plain contradiction in the Atheists judgement.

Answer. This sort of men doe still bewray their grosse ignorance, both in the matter and in the order of Scripture. For the Word of God doth not alway set downe things; as they follow in order of time just one after another: but sometime it doth anticipate, putting such things in former histories, as are already done and accomplished, which in regard of their event should be related afterward. Sometime againe it useth by recapitulation to declare things as following in order of time, which do properly belong to a former narration. An example of the latter (to omit many other that might be brought) is the text alleadged. For that part of the 16 chap. from the 19. verse to the end, should by order of historie follow the 17 as will easily apeare by comparing the place. And the like displacing of things said and done, is else where, to be found in the Scriptures. Which being considered, the Atheists Supposed Contradiction, falls to the ground. For *David* was to fight with *Goliath* before he plaied before *Saul*, and though he was then

them not knowne, yet *Saul* after that time tooke better knowledge of him.

The thirteenth Allegation is out of 2 *Chron.* 17. 2. where the Papist plaies the right Atheist, in going about to improve the originall copias. There (saith he) *Iehosaphat* is called King of Israel, when as indeed he was King of *Judah*, and so he is called in the former booke of Chronicles. In like manner, *Abaz* is termed King of Israel, 2 *Chron.* 28. 19. whereas the truth is, he was king of *Judah*. O' J. 13.

Ans. After the death of *Salomon* the Kingdome was divided and the ten tribes were called Israel; and the other two *Judah* and *Benjamin* did beare the name of *Judah*. Now after the division, for some time, the name of Israel, common to both sides, was given to either, and both of them were named after it. And so in this respect *Iehosaphat* and *Abaz*, may well bee tearmed Kings of Israel. Againe, the name of Israel sundry times in Scripture, and namely in the Prophets, is taken onely for the two Tribes; which bare the name of *Judah* after the defection, and thus also might *Abaz* have that name given unto him, though he were the King of *Judah*. Furthermore, the word Israel, is sometimes but for a true worshipper of God, that is, for him that is a Jew, not without but within, not in the letter but in the spirit, *Rom.* 2. 29. Thus our Saviour saith of *Nathaniel*, *John* 1. 48. Behold a true Israelite, in Whom is no guile, that is, a man of an upright heart, that serveth God in spirit and truth. And in this sense *Iehosaphat* might be tearmed King of Israel, because he was a King and patron of all true worshippers of God. For even then the Israelites sorted themselves together, and the godly among them came to live under him in *Judah*, though the distinction of the kingdomes did still remaine.

The fourteenth Allegation is out of *Act.* 7. 16. where the Papists and Atheists alleadge the Scripture to be contrary to it selfe: in that there it saith, *Abraham* bought a field of *Emor*, when as *Genesis* 33. 19. the same field was brought by *Jacob*. O' J. 14.

Ans. 1. Some say there is a fault, because *Abraham*'s name is put for *Jacob*. Yet not a fault of the Bible, but of them that wrote out the Bible. Neither doth this diminish the authoritie of Scripture, though the penmen did erre and slippe

in writing, so long as we may finde out the truth by Scripture.

2. *Ans.* That this field was bought twice: first, by *Abraham*, and then after ward recovered by *Jacob*, that he might maintaine his Fathers possession.

3. *Ans.* That *Abraham*'s name is here put for his posteritie, as *Israels* name is otherwhere given to his children, yea not onely to his children, but also to his fathers *Isaac*, and *Abraham*. For *Exod.* 12.40. it is said, *The abode of the children of Israel while they dwelt in Egypt, was 400. years*; which cannot be true, unlessse the abode of *Abraham* and *Isaac* be therein included. Now if the name of the successour may be given to his Ancestors, much more may the name of the Ancestors bee given to the Posteritie.

CHAP. IV.

Of Religion.

THe third Question concerning man, as hee stands in relation to God, is touching Religion: where it is demanded.

What is that Religion that is due unto the true God?

Ans. The name Religion, is not alwayes taken in one and the same sense. For sometimes it is used, to signifie the whole body of doctrine, revealed in the written Word, that teacheth and prescribeth whatsoever is to bee beleaved or practised, as necessary to Salvation. Otherwhiles it is put for the inward vertue of the minde, where the same doctrine is to be beleaved, and the duties therein required, practised and performed to the Majestie of God. And being thus taken, it is called by the name of *Piety* or *Godlinesse*, in the Scripture. And in this second sense I take it in this place.

Now Religion or Piety hath two distinct parts. The first is knowledge of God; the second, the worship of God. These two are notably described by *David*, in his last Will and Testament, wherein

wherein he commendeth unto *Salomon* his sonne, before all other things, the care and love of Religion and Piety; the summe whereof, he reduceth to these heads; the knowledge of God, and worship of God, *1 Chron. 28 9. And thou Salomon my Sonne, KNOW thou the God of thy Father, and SERVE him with a perfect heart, and with a willing mind.*

According to this difference of heads, are the Questions concerning Religion to be distinguished: and these are principally two. First, how God is to be knowne, and then how he is to be worshipped.

I. Question.

How God is to be conceived in our mindes, when we performe any Service or Worship unto him?

For answer hereto, this ground is first to be laid, that we must not, neither can possibly know or conceive God as he is in himselfe. For so he is infinite; and therefore incomprehensible in regard of us. But we are to conceive him so, as he hath and doth reveale himselfe to us in his creatures, principally in his Word. The truth hereof may appeare in this one example (to alleadge no more.) When *Moses* desired to see the glory and Majestie of God, for a further confirmation and assurance of his calling, answer was made by God, that he could not see his face, but he should see his backe parts, as he passed by him. The meaning of this answer is, that God would manifest his glory unto him by his effects, by which as by a glympse or imperfect representation, he might discern some part of his Majestie, so far forth as he was able in the infirmitie of the flesh and blood, to behold the same. But the perfect and full sight thereof, no creature was ever able to attaine unto, it being reserved for the life to come, when (and not before) they shall see him as he is in himselfe, face to face.

This Ground being laid, the full answer to the Question I propound in foure rules.

1. Rule. When we are to pray, or to worship God, we must

not conceive him, in the forme of any earthly or heavenly, bodily or spirituall creature whatsoever: for thus not to conceive him, is a degree of conceiving him aright.

II. *Rule.* God must be conceived of us not by his nature, but by his attributes, and works. By his attributes, as that he is infinite in mercy, justice, goodnesse, power, &c. By his works of creation, and government of the world, of redemption, &c. Thus the Lord revealed himself to *Moses*, *Exod. 6. 14.* *I AM hath sent me unto you:* that is, one which hath his being in himselfe, and of himself, that gives being to all creatures, by creation, and continues the same by his providence; one that gives a being and accomplishment to all his mercifull promises. When the Lord appeared to *Moses*, he shewed not his face unto him, but passed by him with a voice, *The Lord the Lord, strong mercifull and gracious, long suffering, and plentiful in goodnesse and truth.* In which place the Lord proclaimeth his name, by his attributes. So in the prophetic of *Jeremy*, *I am he that shewes mercy, indgement, and iustice, in the land.* The same *Daniel* confesseth in his prayer, when he saith, *O Lord God, Which art great and fearfull, keeping covenant and mercy towards them that love thee and keepe thy commandements.* And lastly the Author to the *Hebrewes*: *He that comes to God, must beleeve that God is, and that he is a rewarder of them that seeke him.*

III. *Rule.* God must not be conceived absolutely, that is, out of his Trinitie: but, as he subsisteth in the person of the Father, Sonne, and the holy Ghost, so he must be knowne and conceived of us. The ancient Rule of the Church, is, that the Vnitie must be worshipped in Trinitie, and the Trinitie in Vnitie.

By this doe the Protestant Churches differ from all other assemblies of worshippers. The Turke conceives and worships a God, creator of heaven and earth, but an abstracted god, which is neither Father, Sonne, nor Holy Ghost. The Iew worshippeth God, but out of Christ, and therefore a feigned and Idol-god. The Papist in word acknowledgeth and so worshippeth God, but indeede makes God an Idoll, because he worships him not in a true, but a feigned Church, that sits at the right hand of the Father in heaven, and is also in the hands of every Masse-Priest, after the word of consecration. But the Protestant knowes God, as he will be knowne, and consequently worships him as he will be worshipped, in Father, Sonne, and Holy Ghost.

Exod. 34. 6.

Jer. 9. 24.

Dan. 9. 4.

Hib. 11. 6.

IV. *Rule.* When we direct our prayers; or any worship to any one person, we must include the rest in the same worship: yea further, we must retain in minde the distinction and order of all the three persons, without severing or sundring them; for so they are named and propounded in the Scriptures. The reason is, because as they are not severed but conjoynd in nature, so they neither are nor must be severed but conjoynd in worship. For example: the man that prayes to God the Father for the forgiveness of his sinnes, must aske it of him for the merit of the Son and by the assurance of the Holy Ghost. Againe, he that prayeth for remission of his sinnes, to God the Sonne must pray that he would procure the Father to grant his pardon, and wish all assure it by his Spirit. He also that prayeth for the same to God the Holy Ghost, must pray that he would assure unto him the remission of his sinnes, from the Father, by, and for the merit of the Sonne.

Mat. 28. 19.
Iohn 4. 24.

CHAP. V.

Of the second part of Religion touching the worship of God: and first of the inward worship.

II. Question.

How God is to be worshipped and served.

OR the full answer hercof, we must remember that the worship of God is two-fold; inward or outward. Inward is the worship of the mind the heart the conscience, will, and affections; for man by all these jointly, and severally performeth worship and service to his Creatour.

The outward is that worship whereby the inward is testified outwardly in the speech and actions. The former of these two is the spirituall worship of the inward man, and the very ground and foundation of all true worship of God: for God is a Spirit and therefore must be worshipped in spirit, that is, in minde, conscience, will, and affections. Indeede all the worship of God is spirituall, even that which we call outward; yet not

1. Iohn 5. 7.

of it selfe, but vertue of the inward from which it proceedeth.

SECT. 1.

Adoration.

The heads of inward worship are two; Adoration of God, and cleaving to God. For as they are two different actions of the heart, so they may fitly be tearmed two distinct parts of Gods worship this distinction is in some part propounded by *Moses*, where he exhorteth the Israelites, *to feare Iehovah their God, to adore him, to cleave unto him, and to sweare by his name.* Adoration is that part of Gods worship whereby a man, upon a vile and base estimation of himselfe, as being but dust and ashes subjects and submits his soule to the glory and majestie of God.

Dent 6 20.

This hath two principall grounds in the heart: which if they be wanting, there can be no true worship of God. The first is Abnegation or deniall of our selves when we esteeme our selves to be meere nothing. The second is exaltation, and advancement of Gods majestie, above all things in the world, Examples of these we have many in the Scriptures of *Abraham*, who called God *his Lord*, and himselfe *dust and ashes*; of the Angels, whom in a vision the Prophet saw standing before God, with one wing covering their feete, which signified the abasing of themselves; and with another covering their faces which betokened their adoration of the majestie of God. Of *Daniel*, when he confesseth, *To thee O Lord; be longeth righteousness it selfe, but to us shame and confusion of face.* Lastly, of the woman of Canaan, who calleth Christ *Lord*, and her selfe, *a dogge.*

Gen. 18. 27.

Isa. 6. 2.

Dan. 9. 7.

Mat. 15. 27.

Now in Adoration, there are foure Vertues; Feare, Obedience, Patience, Thankfulnesse.

Feare is a great part of the worship of God: which I proove by two places laide together, *Isa. 29. 13. Matth. 15. 8. 9.* wherein Feare and worship are taken for one and the same thing: for that which *Esay* calls *Feare* *Matthew* calles *Worship*. Now in this feare, there be two things that serve to distinguish it from all other feares.

Rom. 13. 7.

First it is absolute: for by it, God is revered absolutely. *Saint Paul* exhorteth to yeeld tribute, feare, and honour to the

Magi.

Magistrate, not for himselfe, but for God, whose Minister he is. And our Saviour saith, *Fear ye not them, which kill the body, and are not able to kill the soule, but rather feare him which is able to destroy both soule and bodie in hell.* Mat. 10. 28. As if he should say I allow and command you to feare men, onely for God, who hath set them over you, but feare God for himselfe.

Secondly, it makes a man, first of all to feare the offence of God, and then the punishment and judgement. For it is not a feare of the offence alone, but of the offence and punishment together, and of the offence in the first place: *Mal. 3. 6. If I be a Lord, where is my feare?* And where it is said in *Matthew, But rather feare him that is able to cast body and soul into hellfire;* there is commanded a feare of God, in regard of his anger. We feare the sword of man, and that lawfully, Why then may we not feare the punishment of God? If it be said, this is a servile feare to feare the punishment, and agrees not to Gods children: I answer, slavish feare is, when a man onely feares the punishment and not the offence of God, or at least the punishment more then the offence.

Math. 10. 28.

Rom. 13. 4.

The second vertue of Adoration is inward Obedience of the hidden man of the heart. The Lord prefers this obedience before all sacrifices, *1. Sam. 15. 22.* This standeth in two things. First, in yeelding subjection of the Conscience to the commandements, threatnings, and promises of God, so as we are willing that it should become bound unto them. Secondly, when the rest of the powers of the soule, in their place, and time, perform obedience unto God. And by this meanes doe wee bring into captivitie, every thought unto the obedience of Christ, as *Paul* speaketh, *2. Cor. 10. 5.*

The third vertue of Adoration, is Patience; which is when man in his afflictions, submitteth his wil to the will of God, and quieteth his heart therein; because God sendeth afflictions. This was *Dauids* counsell *Be silent before the Lord, alwaies waite upon his pleasure.* And his practice, when in trouble he resigned himselfe into the hands of God, and said; *Lord if I please thou wilt, loe I am here, doe with me as seemeth good in thine eyes.* This patience is a part of Gods worship, because it is a kinde of obedience.

Psal. 37. 7.

1. Sam. 15. 26.

The fourth vertue of Adoration is thankfulness to God: which shewes it selfe in two things. First in an acknowledgement

ment

ment of the heart, that our selves, and whatsoever we have, is Gods, and proceedeth from his blessing alone. Secondly in a consecration of our bodies, soules, lives, callings, and labours to the honour and service of God. Thus much of the first head of Inward worship, or the first action of the heart, standing in Adoration.

SECT. 2.

Cleaving to
God.

The second action of the heart in Inward worship, or the second part thereof is a Cleaving unto God. Now we cleave unto God by foure things; By Faith, Love, Hope, and inward Invocation.

By faith, I meane true justifying faith, whereby we rest upon Gods mercy for the forgiveness of our sinnes, and life everlasting: and upon his providence, for the things of this life. Thus *Abraham*, being strengthened in this faith, and relying by it upon Gods promises made unto him, gave glory unto God, *Rom.* 4. 20. This saving faith is the very roote, and beginning of all true worship. For Love which is the fulfilling of the Law, must come from it. 1. *Tim.* 1. 5.

The second is Hope which followes and depends upon faith; and it is that grace of God, whereby with patience we wait the Lords leisure for the performance of his promises, especially touching redemption, and life eternall. *If we hope (saith Paul) for that we have not, we doe with patience expect it.* *Rom.* 8. 25.

The third, is Love of God; which hath two effects in the heart. First, it makes the heart to cleave unto God, and to be well pleased with him simply for himselfe. In this manner God the Father loving Christ, testifieth that *he was well pleased in him.* *Mat.* 5. 17. Secondly, it mooves the heart to seeke by all meanes possible to have true fellowship with God in Christ. This the Church notably expresseth in the Canticles.

The fourth is Inward prayer, or Invocation of the heart, and it is nothing else but the lifting up of the heart unto God according to his will, by desires, and grones unspeakable. Or, it is a worke of the heart, whereby it flies unto God for helpe in distresse, and makes him a rock of defence. When the children of Israel were afflicted, *They remembered that God was their strength,*

strength, and the most high God their Redeemer Psal. 78. 35. Of this kind of prayer Paul speakes when he saith, *Pray continually* 1. Thes. 5. 17. for solemne prayer conceived and uttered in forme of wordes, cannot alwayes be used; but we are to lift up our hearts unto God, upon every occasion, that by inward and holy motions, and affections, they may be (as it were) knit unto him.

Now to conclude this point touching Inward worship, we must remember that it alone is properly, simply, and of it selfe the worship of God: and the outward is not simply, the worship of God, but onely so farre forth as it is quickened by the Inward, and grounded upon it. For God is a Spirit: and therefore the true worship that is done unto him, must be performed in spirit and truth, *Ioh. 4. 24.*

CHAP. VI.

Of the outward worship of God, and the first head thereof, Prayer.

THus much of the inward worship Of God. The Outward is that, which is performed by the body externally either in word or deed. To this belong many particulars which I will reduce to eight severall heads.

I. Prayer.

II. The hearing of the Word preached.

III. The use of the Sacraments.

IV. Outward Adoration.

V. Confession.

VI. An Oath.

VII. Vowes.

VIII. Fasting.

Teaching Prayer conceived and uttered by the voice, there are many Questions of Conscience; the principall whereof are foure.

I. Question.

I. Question.

Lawfull prayer. *How shall a man make a lawfull and acceptable prayer to God?*

Ans. The Word of God requires many conditions in making prayer to God: they may all be brought to three heads. Some of them goe before the making of prayer, some are to be performed in the act of prayer, some after prayer is ended.

Sect. 1.

Conditions
before prayer.

Conditions to be observed before prayer, are three.

First, he that would make such a prayer as God may pleased to heare must repent, *Isa.* 1. 15. God would not heare the prayers of the Jews because their *hands were full of blood*: that is, because they had not repented of their oppression and crueltie *Ioh. 9. 31. God heares not sinners*: that is, such as live and lie in their sinnes and turne not unto God by true repentance. 1. *Iohn 3. 22. By this we know that God heares our prayers, if we keep his commandments.* I adde further, that the man which hath before-time repented, must againe renew his repentance, if he desire that his prayers should be accepted. For the very particular sins of men whereinto they fall after their repentance, do hinder the course of their prayers, from having access unto God, if they be not repented of. And for this cause the worthy men of God the Prophets in the Old Testament, do usually in the beginning of their prayers still humble themselves and confesse their sinnes; as we may see in the example of *Daniel*, Chap. 9. v. 5, 6, &c. and of *Ezra*, Chap. 9. v. 6. &c.

Secondly, before a man make a prayer, he must first (if need require) be reconciled unto his brother. *If thou bring thy gift to the altar and there remember that thy brother hath ought against thee, leave there thine offering and goe thy way, first be reconciled to thy brother, and then come and offer thy gift.* *Matth. 5. 23. When ye shall stand and pray forgive, if ye have any thing against any man &c.* *Mark. 11. 4.*

Thirdly.

Thirdly, he that is to pray, must prepare himselfe in heart and minde, as one that is to speake familiarly with God.

In this preparation foure things are required. First the mind is to be emptied of all carnall and worldly thoughts. Secondly, there must be in the minde, a consideration of the things to be asked. Thirdly a lifting up of the heart, unto the Lord, *Psa. 25. 1.* Fourthly, the heart must be touched with a reverence of the majestie of God to whom we pray, *Eccle. 5. 1. Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God.* For the neglect hereof, the Lord threatneth to bring a judgement upon the Israelites, *Ilsa. 1. 13.*

SECT. 2.

The second sort of Conditions are those that are required in prayer, and they are in number eight. Conditions.
in prayer.

I. Every petition must proceede from a lively sense and feeling of our owne wants, and of our spirituall povertie. For without this, no prayer can be earnest and hearty; and consequently become acceptable unto God. For example, when we pray that Gods name may be hallowed, we must in making that petition have in our hearts a sense of the corruption of our nature, whereby we are prone to dishonour the name of God.

II. Our prayer must proceede from an earnest desire of the grace which we want: and this desire is indeed prayer it selfe. *Moses* uttering never a word, but groaning in the Spirit unto God in the behalfe of the Israelites, is said to *crie unto the Lord*, *Exod. 14. 15. We know not (saith Paul) what to pray as we ought but the spirit it selfe maketh request for us with sighes that cannot be expressed.* *Rom. 8. 29.*

III. The petition must proceede from saving and true justifying faith. The reason is because without that faith it is impossible that either our persons, or our prayers or any other action we doe, should please God *Heb. 11. 6.*

IV. Every petition must be grounded upon the Word of God, and not framed according to the carnall conceit and fancie of mans braine. *And this is the assurance that we have in him that if we aske, any thing ACCORDING TO HIS WILL, he heareth us,* *1. Ioh. 15.* Now we have a double ground of our

Prayer,

Prayer in Gods word: a commandement to make the prayer, either generall or particular; and a promise that our requests shall be granted.

Here we must remember two rules. First things to be asked are either spirituall, or temporall. Spirituall are such, as concerne God; whereof some are more necessary to salvation, as remission of sinnes, faith, repentance, and such like: some are lesse necessary, as hope, joy, in the feeling of Gods mercy in distresse, &c. Temporall things are such, as belong to this life, as meat, drink, clothing, preferment, and such like.

Now touching things spirituall that are more necessary to salvation, we are to pray for them absolutely, without any exception, or condition. But for things lesse necessary to salvation, and for temporall blessings we must aske them at Gods hand with this condition, if it be his will, and pleasure, and so far forth as he in his wisdom shall judge to be most expedient for us. Herein we must follow the example of Christ, who in his agonie prayed to his Father to take that cup from him, yet with this condition, *Not my Will, but thy will be done.* The reason is this. Looke how farre forth God commands us to aske, and promisseth that we shall receive, so farre are we warranted to aske, and may hope to receive. Now God commands us to aske and promisseth us the first sort of spirituall things, freely and simply, without any condition or exception. But the other sort of spirituall things, that are lesse necessary, and temporall blessings he promisseth us with condition; and therefore in like sort ought we to aske them.

The second Rule: We must not in our prayer bind God to any circumstances of time, place, or measure of that grace, or benefit which we aske.

V. Our prayers being thus framed (as hath been said) are to be presented and offered to God alone and to none but him, For first none else, can heare all men, in all places, and all times; and helpe all men, in all places and at all times, but onely he. Again the spirit of God maketh us to pray, and in prayer to call him, *Abba* Father. Furthermore all prayer must be grounded upon the Word, wherein we have not the least warrant either expressly set downe, or by consequent implied, to prefer our suites and requests to any of the creatures.

VI. Prayer is to be presented to God, in the name, merit, and

and meditation of Christ alone. For we our selves are not worthy of any thing, but shame and confusion. Therefore we cannot pray in our owne names, but must pray onely in the name of Christ. Our prayer are our Sacrifices, and Christ alone is that Altar, whereon we must offer them to God the Father. For this Altar must sanctifie them, before they can bee a Sacrifice of a sweete smelling favour unto God. Hence it is, that not onely our petitions, but all other things, as *Paul* wisheth, are to bee done in the name of the *Lord Iesus*, *Coloss.* 3. 17. And Christ himselfe saith, *Whatsoever you aske the Father in my name he will give it you*, *Ioh.* 16. 13.

VII. There must be in praier, Instance, and Perseverance: The heart must be instant not only the in act of prayer; but afterwards, till the thing asked, be granted. This instance is commended unto us in the Parable of the widdow, and the unrighteous Judge, *Luk.* 18. 1. Hereunto the Prophet exhorteth, when he saith, *Keepe not silence, and give the Lord no rest, &c.* *Esay* 62. 7. And *S. Paul* in like manner wisheth the Romans, *to strive with him by prayer to God for him*, *Rom.* 15. 30.

VIII. Every true praier must have in it some thanksgiving unto God for his benefits, *In all things let your requests be shewed unto God in prayer and supplication*, with giving of thanks, *Phil.* 4. 6. Christ himselfe gave direction touching this, in that forme of praier which he taught his Disciples, *For shine is the kingdom, power and glory.*

SECT. 3.

The third sort of conditions are those, which are required after praier; and they are specially two. Conditions after prayer.

The first is a particular faith, whereby hee that praieeth, must be assured that his particular request shall be granted, *Mark.* 11. 24. *Whatsoever ye desire When ye pray BELIEVE that ye shall have have it, and it shall be done unto you.* And that he may have this particular faith, he must have that whence it ariseth, name-ly, true justifying faith, standing in a perswasion of his reconciliation with God.

The second is, that a man must *doe and praefise* that, which hee prayes for; and hee is not onely to pray for blessings, but also

also to use all the lawfull meanes he can, whereby the blessings he asketh, may be obtained. For example: As thou prayest for the pardon of thy sinnes; so thou must leave thy sinnes, and use all good meanes, whereby the same may be mortified and crucified. And the like is to done in all other things which we aske of God.

Thus we have the first Question of conscience resolved touching Prayer; that then the Prayer is acceptable to God, when he that prayeth, observeth as much as in him lyeth, all these conditions before, in, and after prayer.

II. Question.

Of Imprecations.

Whether may a man lawfully make Imprecations, that is to say, pray against his enemies? and how farre forth it is lawfull?

Sect. 1.

For answer to this, we must marke and observe sundry distinctions and differences.

First, we must distinguish betweene the *cause*, and the *person* that defends and maintaines the cause. This evill cause which an evill man defendeth, is to be condemned of us; and we may alwaies, and that lawfully, pray against it; but we may not in like sort condemne and pray against his person.

Secondly, we must distinguish of the persons of our enemies. Some be private enemies, some publike. Private, I call those, which be enemies of some particular men, and are against them, in regard of this or that cause or matter, and yet are not enemies of God, or of his truth. Publike are those, which are not onely our enemies but the enemies of God, of his Kingdom, of his truth and Religion. Now we may not pray against private enemies: we may (as before) pray against their evill cause, but not against their persons: *Matth. 5. 44. Blesse them that curse you, do good to them that hate you, & pray for them which hurt*

hate you and persecute you. And we are commanded to love our enemies as our selves.

Againe, publike enemies of God and his truth, are also of two sorts, either Curesble or Incureable. Curable are such, as offend of ignorance, or some other humane frailty, so as there is some hope of their conversion, and repentance. Wee must not pray against the persons of these, but onely against their dealings and bad causes, and pray for their persons, and for their conversion. Thus Christ prayed for those that crucified him: *Father, forgive them:* and *Steven, Act. 7.* for them that stoned him. Incureable, are those that sinne obstinately, and of malice, so as there is no hope of their amendment and conversion.

And further for the better answering of this Question, wee must marke another distinction, There are two sorts of men, that are to make prayer unto God. Some that have extraordinary gifts, as the Prophets and Apostles. Now, he that is an extraordinary man, hath and must have these two gifts, namely, first a spirit of Discerning, to discern and judge whether the person against whom he prayes, be incureable or no: and secondly, a pure zeale of Gods honour and glory. The extraordinary man, that is qualified with these two gifts, may pray not onely against the cause of him, that is an enemy to God, but against his person. Thus *David* did; especially in the 109. *Psal.* which *Psalm* is full of terrible curses against his particular enemies, and typically against *Judas*. For he had the spirit of discerning, by which he knew that they were incureable enemies; and a pure zeale of the glory of God, which made him breake out into these imprecations. So *Paul* praves *Gal. 5. 12.* that they might be cut off which troubled the Church, &c. 2 *Tim. 4. 14.* he prayes directly against the person of *Alexander* the Copper-Smith, that had done him much wrong. *The Lord requise him according to his workes.* Which must not seeme strange: *Paul* had in that imprecation, the Spirit of Prophecie, and consequently both the Spirit of discerning, and of pure zeale: and therefore he might pray against him as he did.

But for Ordinary men, such as have nothing but ordinary gifts, and want the Spirit of discerning, and have also a zeale mingled with choler, stomach, anger, and hatred; they may use no extraordinary prayer against the person of any man.

man. All that they may doe, is to pray that God would reſtraine their malice, hinder their bad practices, and turne them to his glory, and the good of his Church. Therefore *Act. 4. 29.* when there had beene a Councell holden at Ierusalem, againſt the Apoſtles *Peter* and *John*, in the firſt beginning of great perfecution of Chriſtians, in the Primitive Church, it is ſayd, that they departed, from the aſſembly: and prayed together with the reſt of the Church in this manner, *And now, O Lord, behold their threatenings, &c.* Wherein they prayed not againſt the Councell, nor againſt the men that ſate in counſell, but againſt their proceedings, courſes, devices, and threatnings. And their practice may be a patterne for ordinary men to follow. In *Luke 9. 54.* the Diſciples asking our Saviour Chriſt, whether they ſhould call for fire from heaven, to deſtroy his enemies, he ſharply reproveth them, for their intemperate heate againſt the Samaritans, and tels them, that they had not that extraordinary Spirit, to effect ſuch a thing, becauſe they were but ordinary men. Ordinary men therefore may not pray againſt the perſons of Gods enemies. The Pope at this day is a profeſſed enemy to Chriſt, and his Goſpell, yet no man may pray againſt the perſon of the Pope, but onely againſt his ſtate, kingdome, and regiment, which is Antichriſtian; whereby he ſets himſelfe againſt God and his kingdome.

Sect. 2.

Vpon the anſwere to this queſtion, there followeth another. Sundry Pſalmes of *David* are Pſalmes of Imprecation, wherein *David* curſeth his enemies fearefully, ſpecially in the 109. *Pſal.* now all theſe Pſalmes were penned for our uſe: It may therefore be demanded, how we may uſe theſe, and ſuch like, when we read or ſing them?

Anſw. We muſt not uſe them as *David* did, namely, as prayers againſt the perſons of our enemies, but onely as prophecies againſt the enemies of God, wherein the puniſhment of incurable men, that were enemies to God and his truth, is fore-told. For we have not, as *David* had, an extraordinary Spirit, or a pure zeale: therefore we cannot pray as he did

II. I anſwere, Whereas theſe Imprecations were directed againſt particular enemies, we may uſe them in ſome ſort as prayers

prayers, but how? as generall prayers against all the incurable enemies of God, not against any particulars amongst the Iewes, Turkes, or Papiſts. And therefore as we may use these Imprecations, as prayers, so we must use them without any particular application, to the persons of any particular men.

III. Question.

What bee the particular Circumstances of Prayer? Of the Circumstances of prayer.

Ans. They are chiefly foure. I. The voyce, or speech. II. The gesture. III. The place where. IV. The time when.

Sect. 1.

Concerning the voice, This Question may be mooved: Whether a voice or words, are to be used in prayer, or no? Of the voyce in prayer.

Ans. Praier is either Publike, or Private, In publike prayer a forme of words must alwaies be used, in a knowne, plaine, and distinct voice. The reasons are these. First, the Minister is the mouth of the whole Congregation in praier, as he is the mouth of God to the people in preaching. Now as the Minister is their mouth to God in praier, so the people must give their assent, and approbation to his praier, by the word, *Amen*. But there can be no professed and publike assent, without a voice. Secondly, God is the Creator, not onely of the soule of man, but also of his body; and we blesse God, not onely of the soule of man but also of his body; Tam. 5. 9. and wee blesse God, not onely with the heart but also with the tongue: therefore the whole man must pray in publike.

Now in private praier, made in private and in secret places, by private persons, the Voyce is profitable but not simply necessary. It is profitable because it stirreth up the actions of the heart; it serveth also to keep the wandring minde in compasse, to expresse the affection, and to procure attention of the heart to the praier. Yet it is not simply necessary. For a man is not bound in conscience, to use a forme of words, in all his prayers. *Moses* praied, he spake never a word, and yet it was a prayer: for the Lord saies

unto him, *Exod. 12. 15. Why cryest thou?* Anna praying in the Temple, *her lips did move onely, her voyce was not heard;* and yet she is sayd to pray, *1 Sam. 1. 13.* Again, the Spirit is sayd to pray in the Elect, *with groanes that cannot be uttered,* and yet the holy Ghost gives them the name of prayers. *Rom. 8. Paul bids us pray continually,* which is not to be understood of a continuall use of a forme of words, but of the groanes and sighes of the heart, which may be made at all times.

Out of this Question ariseth another :

Whether it be lawfull when we pray to reade a set forme of prayer? for some thinke that to doe so, is a sinne.

Ans. It is no sin; but a man may lawfully, and with good conscience doe it.

Reasons. First, the Psalmes of David were delivered to the Church, to be used and read in a set forme of words, and yet the most of them are prayers. Secondly, to conceive a forme of praier, requiers gifts of memorie, knowledge, utterance, and the gifts of grace. Now every childe and servant of God, though he have an honest heart, yet hath he not all these gifts : and therefore in the want of them, may lawfully use a set forme of prayer; as a man that hath a weake backe, or a lame leg, may leane upon a crutch.

It is alleadged, that set formes of praier do limit and bind the Holy Ghost.

Ans. If we had a perfect measure of grace, it were somewhat: but the graces of God are weake and small in us. This is no binding of the Holy Ghost, but a helping of the Spirit which is weake in us, by a crutch to leane upon : therefore a man may with good conscience, upon a defect of memory and utterance, &c. use a set forme of prayer.

Sect. 2.

Of Gesture in
prayer.

The second circumstance, is the Gesture. Concerning which it is demanded, What kinde of gesture is to be used in prayer? whether kneeling, standing, sitting, or the holding up the hands, or head to heaven, or bowing the body to the earth?

Ans. God in his Word hath not prescribed any particular gesture of the body; and therefore our consciences are not bound

to any in particular. Besides that, Religion stands not properly in bodily actions, and gestures. Yet touching gesture the Word of God gives certaine generall rules to be observed in prayers, both publicke and private.

In publicke prayer, these rules of gesture are prescribed. First, when publicke prayer is made in the congregation, our gesture must alwayes be comely, modest and decent. Secondly, all gesture used publickely, must serve to expresse, as much as may be, the inward humility of the heart, without hypocrisie. Now these kinds are manifold. Some concern the whole body, as the bowing thereof, the casting of it downe upon the ground; some againe concerne the parts of the body, as lifting up of the head, the eyes, the hands, bowing the knees, &c. Touching these, the Scripture hath not bound us to any particulars; but in them all, wee must have regard that they serve alway to expresse the humility of our hearts before God. Thus have the holy men of God behaved themselves; yea the holy Angels standing before the Arke, doe cover their faces, in token of reverence to the Majestic of God, *Jsa. 6. 2*. Thirdly, we must in publicke prayer, content our selves to follow the laudable fashion, and custome of that particular Church where we are. For to decline from customes and particular Churches, in such cases often caused schisme and dissentions.

In private praier, done in private and secret places, there is more libertie. For in it we may use any gesture, so it be comely, and decent and serve to expresse the inward humility of our hearts. An ancient writer is of opinion, that it is irreverent, and unlawfull thing, to pray sitting. But both the learned before, in, and after his time, have judged his opinion superstitious; especially considering that Religion stands not in the outward gesture of the body, and it skills not much what that is, so the inward humilitie of a sincere heart be expressed thereby.

Seet. 3.

The third Circumstance, is the place. Where Question is The place of made, In what place we must pray? *Ans.* In regard of conscience, holinesse, and religion, all places are equall, and alike in the New Testament, since the comming of Christ. The house or the field, as holy as the Church: and if we pray in either of

them, our praier is as acceptable to God, as that which is made in the Church. For now the daies are come, that were foretold by the Prophet, wherein a clean offering should be offered to God in every place, *Mal. 1. 11.* which *Paul* expounds, *1 Tim. 2. 8.* of pure and holy prayer, offered to God in every place. To this purpose, *Christ* said to the woman of Samaria, *Ioh. 3. 25.* that the time should come, when they should not worship in Jerusalem, or in Samaria; but the true worshippers of God should worship him in spirit and in truth, wheresoever it be.

Yet nevertheless, for order, decencie, and quietnesse sake, publicke prayer must be made in publick places, as Churches and Chappels, appointed for that use. And private praier, in private houses and closets, *Mat. 6. 5.*

Now the opinion of the Papist is otherwise: For he thinks that in the new Testament, hallowed Churches are more holy, than other places are, or can be; and doe make the prayers offered to God in them, more acceptable to him than in any other; and hereupon they teach that private men must pray in Churches, and private praers must be made in Churches, if they will have them heard. For proof hereof they alleadge the practice of some particular persons in the Scriptures. Of *Anna*, who prayed privately in the Temple, *Luke 2. 37.* Of *David*, who in his Exile, desired greatly to have recourse unto the Temple. And of *Daniel*, who is saide to looke out at the window, toward the Temple, and pray, *Dan. 6. 10.*

Ans. The places are abused by the Popish Church. For there is a great difference betweene the Temple at Jerusalem in the old Testament, and our Churches in the New. That was built by particular commandement from God: so were not our Churches. That was a type of the very body, and manhood of Christ, *Heb. 9. 11.* And of his mysticall body, *Col. 2. 7.* Again the Arke in the Temple was a pledge, and signification of the covenant, a signe of Gods presence, a pledge of his mercie, and that by his owne appointment, for it was his will there to answer his people. but the like cannot be shewed of our Churches or Chappels.

It will be said that the Sacrament is a signe of Gods presence, for in it God is present after a sort. *Ans.* It is true, Christ is present in the Sacrament, but when? not alwayes, but when onely the Sacrament is administred. And the Administration being

being once ended, Christ is no more present in the elements of bread and wine. And in the very act of celebration, he is not carnally but spiritually present.

Sect. 4.

The fourth Circumstance is the Time.

Quest. What are the times, in which men are to make prayers unto God? Time of Prayer.

For answer to this question, it is first to be considered, that there is a twofold manner of praying, and consequently two kinds of prayer. The first is the secret and sudden lifting up of the heart to God, upon the present occasion. The second, is set or solemne prayer. The first sort of prayers, have for ancient time beene called *Ejaculations*, or the darts of the heart. And the time of this kind of prayer is not determined, but it is and may be used at any time, without exception. This point I make plaine by these reasons.

The first, is the Commandement of God, *2 Thes. 5. 17. Pray without ceasing.* *Ephes. 6. 18. Pray alwayes, With al manner of prayer and supplication* in the Spirit, *and Watch thereunto* with all perseverance—*for all Saints.* In both these places, by prayer and supplications, *Paul* understandeth the sudden lifting up of the heart unto God.

Secondly, whatsoever we speake thinke or doe, we must doe all to the Glory of God. Now God is glorified when we doe in all things, from our hearts acknowledge his power, wisdom, justice, mercy, providence, and goodnesse. And these we doe acknowledge, when we dayly and hourly lift up our hearts to him, in petition, for some blessings, and in thanksgiving for his mercies.

Thirdly, we are subject to innumerable infirmities, frailties, and wants, so as we cannot of our selves, so much as thinke on good thought; therefore we are every day and houre to lift up our hearts to God partly in prayer, partly in giving of thanks that he would make a daily supply by his grace.

Fourthly, Satan seekes by all meanes to overthrow our soules continually; and in that regard it behooveth us alwayes and upon every occasion, to lift up our hearts to God, for his mercifull protection.

Fifthly, the gift of faith must grow and increase in us day by day. And the meanes whereby it groweth and thriveth in us, are the exercises of faith, not seldome and rare, but daily and continually used. Now of all the exercises of faith, none is more excellent, than Invocation and thanksgiving.

The second kinde of prayer, is set and solemne; when a man sets himselfe apart to pray unto God usually and fervently: or when men come reverently and solemnly together into the congregation, to call upon the Name of the Lord. The Word of God appoints no set time for this kinde, but leaves it to the liberty, wisdom and discretion of men. And the ground of this Libertie is this; there is now no difference betwene time and time, in regard of Conscience, for performing the worship of God, and the duties of Religion (the Sabbath onely excepted) but the principall and onely difference is, in regard of outward order and convenience, whereby one time may bee thought fitter than another, and that must be discerned by the wisdom of men. In the New Testament, the distinction of *dayes* and *houres* is taken away. *Paul* was afraid of the Galatians, because they made difference of *dayes, times, moneths, and yeares*, in respect of holinesse and religion, *Gal. 4.*

By this doctrine, we may see what to judge of the Romane Religion touching set times of prayer. They prescribe certaine houres, which they tearme *Canonically*; and they distinguish them in this manner: The first they call the *Musuntine*, before the sun-rising. The second the *Prime*, from the first houre of the day, to the third. The third from thence to the sixth houre. The fourth, from the sixth to the ninth. The fifth, from the ninth to the twelfth, which they call the *Noone*. The sixth, is in the evening about the Sunne-setting. The seventh and last, is after the Sunne-setting, which they call the *Completory*. Now in these seven prescribed houres, by the doctrine delivered, I note three notable abuses.

First, in that the Popish Church bindes men in Conscience to observe them upon paine of mortall sinne: whereas in regard of Conscience, there is no difference of times. Secondly, they binde the Masse-priest, the Deacon, Subdeacon, and the Beneficed man onely, to Canonically houres: whereas those houres differ not from others in regard of performance of Gods worship, neither are those men more bound to pray in them

them than others. Thirdly, that a man may say and reade his Canonick houres, this day for the morrow, and in the morning or after dinner for the whole day; wherein we may see their grosse superstition,

IV. Question touching Prayer, is,

How their mindes are to be pacified, which are troubled by sundry accidents, that fall out in their prayers.

These accidents are principally three.

First, when they should pray, they cannot frame or conceive a forme of prayer, as other men doe.

For removing of which trouble, let them remember this one thing: That the unfained desire of the touched heart, is a prayer in acceptance before God; though knowledge, memorie, and utterance, to frame and conceive a forme of prayer in words, bee wanting, *Psal. 10. 17. God heares the desire of the poore*, that is, of humbled persons, and them which are in distresse. *Psal. 145. 19. God will fulfill the desire of them that feare him: he also will heare their cry and wil save them.* *Rom. 8. 26 We know not how to pray as we ought, but the Spirit of God*, that is, the Spirit of Adoption, *maketh requests for us by groanes and sighes, which cannot be uttered.* Where we may observe, that the prayer of the Holy Ghost, which must needs be an excellent prayer, is made by groanes which cannot be uttered in words.

The second Accident is, that they finde themselves full of heavinesse and deadnesse of spirit, and their mindes full of by-thoughts, and wandring imaginations.

This trouble may be removed upon this ground; that the defects of our prayer shall never condemne us, if we be heartily displeased with our selves for the same, and by prayer and other good mearies, doe struggle and strive against them, *Rom. 8. 3. There is no condemnation to them that be in Christ.* In which place it is not said, *They doe nothing worthy of condemnation*; but this, *There is no condemnation to them being in Christ*, though they deserve it never so much.

The third accident is, that though they pray, they receive

not the fruite of their prayers. For the remouall of this distresse, we may consider these foure things.

I. The man that is thus troubled, is to examine himselfe, whether he hath made his prayer to God aright or no? For if he pray amisse, he may pray long and never bee heard. Our Saviour would not grant the request of the sonnes of *Zebedee*, because they asked they knew not what, *Mat. 20. 22. Iam. 4. 3. Ye aske and receive not, because ye aske amisse*, that yee might consume it on your lusts. *Paul* prayed three times, and had the repulse, because he asked things inconvenient for him to receive: therefore answer was made, *My grace is sufficient for thee, 2 Cor. 12*. The man therefore that would make a prayer aright must have respect both to the matter and forme thereof, as also to the disposition of his owne heart. If he faile in any of these, then God will not heare; or if he doth, he heares in justice.

II. Though men make lawfull prayers unto God, and aske things that are to be asked, and which God will grant, yet God will sometimes deferre the accomplishment of their prayers, and not give care unto them at the first. *David* prayed night and day, and yet was not heard, *Psal. 22. 2*. Againe, *his eyes failed, his throat was dry, while he waited for his God by prayer, Psal. 69. 3*. The Angel *Gabriel* said to *Zachary*, *Luke 1. 13. Thy Prayer is heard*. Now in all likelihood, that prayer of *Zacharie* was made long before, even in his youth, yet it was not granted him till he was old.

The Lord deferres the grant of our requests upon good reason. For hereby he stirreth up the dulnesse of our hearts, and quickneth our faith and hope. Againe, he makes us, when wee enjoy the blessings desired, to have them in higher estimation, and to bee more thankfull unto him: yea in the want thereof, to strive the more earnestly with him by prayer for them. The woman of Canaan was repulsed, and called a dog, by our Saviour Christ, not for that he intended to reject her prayer: but to stirre up her faith, to make her more earnest in asking; as also more thankfull for the benefit, when shee had received it.

III. The Lord useth to grant our petitions, two manner of wayes. First, by giving the very thing we aske; Secondly, by giving something answerable thereto, when he granteth not the thing

thing it selfe. Thus *Christ was heard in that which he feareth*, Heb. 5. 7. He prayed to be delivered from that cup, which notwithstanding he dranke of: How then was he heard? Though he had not that which he asked, yet God granted him the thing which was proportionable to his request; namely, strength and power, whereby he was enabled to overcome the wofull pangs of that death.

I V. We must thinke this sufficient, that we can, and doe pray unto God, though we never have any requests in this world granted. For by whose grace have wee alwaies continued in prayer, but by the gift and grace of God? *Paul*, in the like case, was answered by God, *My grace is sufficient for thee*: that is, thine infirmities shall not be removed; content thy selfe in this, that thou art in my favour, and hast received my grace, by which thou doest withstand this temptation. To this purpose *S. Iohn* saith, *If we know that he heareth us, whatsoever we aske, we know that we have the petitions granted which we desire of him*, 1 Iohn 5. 15. His meaning is, if we can perceive, and discern that God listneth to our prayers; hereby we may assure our selves that he grants our requests. Now by this we may perceive that he doth listen, and give care to us, because the grace whereby we pray, is from him alone.

CHAP. VII.

Of the second head of Gods worship, the bearing of the Word Preached.

THUS much touching the first head of outward worship, namely, Prayer. Now followes the next, which is the *Hearing of the Word preached*.

The Questions concerning this point, are of two sorts, Some concerne the Preachers of the Word, and some the Hearers. The first sort I omit, and reserve them to a more proper place.

For the second sort, concerning Hearers, one Question may be moved.

How

How any man may profitably to his owne comfort and Salvation, heare the Word of God?

The necessitie of this Question appeares, by that speciall Caveat, given by our Saviour Christ, *Luke. 8. 28. Take heede how ye heare.*

Ans. To the profitable hearing of Gods Word, three things are required; Preparation before we heare, a Right disposition in hearing, and Duties to be practised afterward.

I. In preparation, sundry Rules of direction are to bee observed.

First Rule. *We must be swift to heare, Iam. 1. 19.* And this we shall doe, by disordering our selves of all impediments, which may hinder the effectuall hearing of the Word. These impediments are especially three; all which are namely by the Apostle *James*, together with their severall remedies.

The first, is presumption, when the hearer presumes of his wisdom, knowledge, and ability to teach (if neede were) his teachers. The remedie hereof is, *to be slow to speake*: that is, not to presume of our owne gifts, thinking our selves better able to teach others, than to be taught by them. For so the Apostle afterwards expounds himselfe, when he saith, *My brethren, be not many masters, Iam. 3. 1.* let not private persons take upon them to become instructors of other men; but as *Paul* saith, *1 Cor. 3. 18. If any man among you seeme to be wise, let him be a foole; that he may be wise*; that is, let him be willing to learne, even of his inferiours. And in this regard, let him follow the practise of *Naaman*, who submitted himselfe to the advice and counsell of his maide.

The second Impediment, is troubled affections, specially rash anger, either against the Teacher, or others. The remedie of this also is layd downe in the place before alladged, *Be slow to wrath*, ver. 19. The third is, superfluitie of maliciousnesse, that is, the abundance of evill corruptions and finnes, which hearers shall by experience finde in their owne hearts and lives. This

Impe-

Impediment hath many branches, principally three. 1. Hardnes of heart, noted by the stony ground, in the parable of the sower. *Mat. 13. 10.* 2. The cares of the world, signified by the thornie ground, *v. 11.* 3. The itching eare, a *Tim. 4. 3.* when a man will heare no other doctrine, but that which is suitable to his corrupt nature; not being willing to frame his heart to the Word, but to have the Word frame to his wicked heart.

The remedies of this impediment are these: First, every hearer of the Word, must *lay aside all superstitions of malicious hearts*, that is, cut off as much as in him lyeth, all corruptions both of heart and life. Hence it is, that God speaketh thus to the wicked man *Ps. 50. 16* *What hast thou to do, to take my Word in by mouth, seeing thou hatest to be reformed, and hast cast my Words behind thee?* To this purpose, the Prophet *Jeremie* exhorts the Jewes, to be *circumcised to the Lord, and to take away the fore-skins of their hearts*, *Jer. 4. 4.* And *Moses* by Gods Commandment, was to *sanctifie the people three dayes*, before they came to heare the Law delivered by himselfe in Mount Sinai, *Exod. 19. 11.* Again, every man will and ought to have a cure, to prepare himselfe more or lesse, to the receiving of the Lords Supper; which duty is as well to be performed, before the hearing of the Word: considering that in substance it differeth not from the Sacraments, they being the visible, and preaching the audible voyce of God. Secondly, every hearer must *receive the Word with meeknesse*, that is, with quietnesse subject himselfe to the Word of God, in all things, *Isa. 57. 15.* *I dwell with him, that is of an humble spirit, to revive the spirit of the humble, &c.*

The second Rule of preparation. We must lift up our hearts in prayer to God, that he would give us the Hearing eare. This hearing eare, is a gift of God, enabling the heart, when it heareth, to conceive and understand the doctrine taught, and to yeeld obedience thereunto.

The third Rule. The hearer must in hearing, set himselfe in the presence of God. *Now therefore* (saith *Cornelius* to *Peter*, *Acts 10. 33.*) *we are all here present before God, to heare all things commanded thee of God.* The reason is, because God is alwaies in the congregation where the Word is preached.

II. The second thing required to profitable hearing, is a *right disposition*. Wherein two Rules are to be observed.

First, when the Word of God is in delivering, every hearer must

must heare with judgement. But some will say, Many preachers bewray faults and infirmities in their preaching. To this *Paul* answereth notwithstanding, *Despise not Prophecie*, 1 Thess. 5. 20. Yea but what if he deliver untruths? *Paul* answers againe, in the next verse, *Try all things, and keepe that which is good*; and S. *John* to the like purpose, 1 *Joh.* 4. 1, *Believe not every spirit, but try the spirits whether they be of God*.

Here by the way we must remember one caveat. There be three kindes of judgement. The one is a private, whereby every private person may judge of the Doctrine which is taught: For he must not heare hand over head, but judge of that which hee heareth. Of this S. *Paul* speaks to the Corinthians, *Judge ye what I say*, 1 Cor. 10. 5. The second is, the judgement of the Prophet or Minister: And this is a surer kind of judgement than the former, proceeding from a greater measure of Gods grace. The third is the Judgement of the Holy Ghost in Scripture; and this is Sovereaigne and absolute. For the Holy Ghost judgeth of all, and is judged of none. These three kindes of judgement are set in this order. The first depends upon the second, the second upon the third, and the third is absolute and judged of none.

Vpon this caveat, two things doe follow; First, that a private hearer, though he may judge doctrine delivered, yet hee may not censure the Teacher, or his Ministerie. Ministers are to be judged; but their spirit is not subject to every private man; but to the Prophets. For the Spirit of the Prophet, that is, the doctrine which the Prophets bring, being inspired by the Holy Ghost, is subject to the Prophets, 1 Cor. 14. 31. Secondly, a private man is not to publish or broach any point of doctrine, but that which is plainly propounded in the Word, and taught by the Ministers thereof. This is a necessary rule; and the want of observation thereof, is the cause of many schismes and heresies in the Church. The Lord commands the people, *Mal.* 2. 7. *To require the law at the mouth of the Priest*, in all points of faith and manners.

The second Rule to be observed in hearing. Every hearer must have care that the Word of God be rooted and grounded in his heart, like good seede in good ground: which S. *James* expresseth, *Jam.* 1. 21. *Receive with meeknesse the ingrafted Word*. Here generally it is to be remembered, that not onely ignorant people,

people, but even the most learned, ought to be hearers of the Word preached. For the preaching thereof serves not onely for the increasng of knowledge, but also for the reformation of the affection, which may be inordinate, where knowledge doth abound.

Now for the rooting of the Word of God in our hearts, sundry things are required.

First, a true and right understanding thereof.

Secondly, it must be mingled with faith, *Heb. 4. 1.* For the Word is as wine, or water of life: our faith is the Sugar that sweetneth it, and gives it a pleasant relish. The Word therefore must be tempered, and mixed with our faith, that it may become profitable unto us. Now in this mixture, there is required a double Faith; the first generall, whereby we beleeve the doctrine delivered to be true, so as we never call the same into question; *Our Gospell to you (saith Paul) was in much assurance, 1 Thess. 1. 5.* The second speciall, whereby we apply the Word preached unto our selves, for the humbling and comforting of our hearts.

Thirdly, we must labour to be affected with the Word. Thus *Iosiah* his heart is said to melt at the reading of the law, *2 Chron. 34. 17.* And the people rejoyced greatly, because they understood the Word which the Levites had taught them, *Neb. 8. 11.* The hearts of the two Disciples that went to Emmaus, burned within them when Christ opened unto them the Scriptures, *Luk. 24. 23.* And the Iewes at *Peters* Sermon were pricked in their hearts, and said, *Men and brethren, What shall we doe? Act. 2. 37.*

Fourthly, the Word of God must dwell plenteously in us, *Col. 3. 16.* This it doth, when it rules and beares the greatest sway in the heart, and is not overruled by any corrupt affection.

III. The duties to be performed after hearing, are these:

First, the doctrine delivered, must be treasured up in the heart, and practised in life, *Psal. 119. 11. I have hid thy Word in my heart that I might not sinne against thee.*

Secondly, a man must meditate on the Word which he hath heard, with lifting up of his heart unto God. The beasts that were cloven-footed, and chewed the cud, were fittest both for meate unto man, and for Sacrifice to God, *Levit. 11.* It was the old and ancient opinion of the Church, that this chewing of the

cud

cudde, signified holy meditations. And he that heares the Word, must doe as the beast doth, fetch up the meate up out of his belly againe, and chew it over a new. The man that doth so, is the fittest for the Lords use.

Thirdly, he must have experience of the Word of God in himselfe, *Psalm. 34. 8. Taste and see how gracious the Lord is.*

Fourthly, he is to examine himselfe after he hath heard the Word. Thus *David* saith of himselfe. *Psalm. 119. 59. I have considered my wayes, and turned my feete unto thy testimonies.*

Fifthly, he must be obedient unto it, and testifie his obedience; though not at all times, yet whensoever occasion is offered, *Iam. 1. 22. Be ye doers of the Word, and not hearers onely, deceiving your selves.*

I I. Question touching hearers is :

How are they to be comforted, who after long hearing of the Word, either profit very little, or not at all ?

For resolution of this Question, the causes of not profiting are distinctly to be considered. And they are of two sorts.

The first sort of Causes are the sinnes of the hearers. And that sins are the causes of not profiting, it will appeare by this signe; If the memorie understanding and other parts of the minde, in common matters be strong and pregnant, but dull and weake in apprehending, and retaining the doctrine taught. Now these sinnes are principally two.

First, *Hardnesse of heart*, when a man is not inwardly mooved and affected with the word preached, but remaines in the same state he was before. This is set forth by the hard ground that is by the high way side, and by the stony ground, *Mat. 13. 45.* And such is the heart that is not mooved nor affected either with joy, sorrow, feare, or consolation. The hardnes of heart ariseth from a custome in sinning, and from the deceitfulness of sin, *Heb. 3. 13.*

Secondly, *worldly Cares*, that is, a heart possessed with desire of profits, pleasures, honours, preferments, and such like; which hee

as thornes that choake the seede of the Word, and suffer it not to grow and fructifie: yea, that fill the heart full of wandring imaginations, which steale away the mind from profitting, are rather to be reprov'd than comforted: for that the cause of their *non proficiency*, is in, and from themselves. They are therefore to use all good meanes for the remoovall of their sinnes, that of hard-hearted and carnall, they may become good and profitable hearers of Word. The meanes are these:

First, they must labour to be touched in heart, with sense and feeling of their spirituall povertie, and want of Gods favour and mercie in the pardon of their sinne. The reason is given of *David* Psal. 25. 9. *The Lord teacheth the humble his wayes.* And by *Mary*, in her song *Luk. 1. 35. He hath filled the hungry with good things, and the rich he hath sent empty away.* The second meanes is, to heare the word of God with an honest heart; joyned with a constant purpose of not sinning. The third, to be as carefull to bring good affections, as a good understanding. For affections are the teete that carry the heart, and *Salomon* bids us to take heed to our teete, *When we enter into the house of God, Eccl. 4. 17.* They are the very key of knowledge and memorie; and therefore *David* saies, *The secrets of the Lord is revealed to them that feare him, and his covenant is to give them understanding, Psal. 25. 14.* And that which he saith of Feare, may be said also of other good affections.

The second sort of causes, are ordinarie and usuall defects of naturall gifts; as of capacitie, or concept, of memorie, and understanding. For all men have not the like gifts of Nature, and therefore all men cannot reape benefit by the Word preached. These wants may be discerned thus; If the minde and memorie be weake or wanting, as well in common worldly matters, as in Divine things that belong to Gods kingdome. And to this kinde of men which are thus troubled for not profitting, there belongeth comfort; Yet not simply, but upon these conditions. First if they know the principall grounds of Religion. Secondly, if they have care to profit and increase in knowledge. Thirdly, if they live according to the measure of their knowledge, in obedience to Gods will. These being observed, such parties are to comfort themselves in this, that God in mercie will accept of their indeavour, forgive their ignorance, and beare

beare with these infirmities This is to be seene in the example of *Peter*, whose faith was highly commended by Christ, when he said, *the gates of hell should not prevaile against it*, Mat. 16. 16. And yet at that very time, *Peter* was ignorant of many maine points of Religion, as of the Death, Resurrection, and Ascension of Christ. And in his person, the other Disciples are commended also for their faith, because they held Christ to be the Messias and Saviour of the world, though they were ignorant of the manner of his Redemption, thinking he should have bin an earthly King, *Act. 1*. Againe, the want of knowledge in such as have naturall defects, may be supplied by good affection, if they be not wanting in an honest heart, and carefull indeavour of godly life. Thus the Church of the Iewes in the Old Testament, did far exceede the Church of the New, in good affection, though it came farre short of it in knowledge and apprehension.

CHAP. VIII.

Of the Sacraments in generall, the receiving, and use of them.

IN the next place, follow the Questions of conscience touching the third part of Gods Outward worship, namely, the *SACRAMENTS*: and these concerne either the administration, or the receiving of them. The Administration, I wil here let passe, and handle those Questions onely, that concerne the receiving and use thereof, both in generall and in particular.

Touching the receiving of the Sacraments *in generall*, there is one onely Question:

Whether the Sacraments administred by Heretickes, Idolaters, and unsufficient Ministers, be Sacraments or no?

For answer hereunto, we are to know there bee three sorts of men that may administer the Sacraments. Some are true and lawfull.

lawfull Ministers, lawfully called by God and men to that function, keeping the right forme of the Sacrament according to the institution. Some againe are more private persons, that have no authority at all to administer, whom we may oppose to the former sort, as contrary to them in this action. Againe, there be others admitted to stand in the roome of lawfull Ministers by the acceptation & consent of men, or by custome though corrupt: and these are in a meane betweene the two former sorts. Of the first there is no question. But the Sacrament administred by the second sort is a meere nullity; because they have no calling thereto, neither can they do it of faith: forasmuch as they have neither precept nor example out of the Word of God. Now for the third sort, though they be not indeed lawfull Pastors; yet being in the place of such, by the consent, allowance, and custome of men, though corrupt; their action is of force, and the Sacrament which is administred by them, is indeed a true Sacrament, which I proove by these reasons:

First, the preaching of the Word. and administration of the Sacraments are all one in substance. For in the one the will of God is seene, in the other heard. Now the Word preached by Heretickes, is the true Word of God, and may have his effect. The Scribes and Pharisees, great Doctors of the Jewes, were not all of the tribe of *Levi*, but descended from other Tribes. Againe, even the principall of them lived by extortion and bribery, and were wicked men, yea Heretickes and Apostates, deposed and excommunicated persons. And yet because they occupied the places of good teachers, and sate in the chaire of *Moses*, that is, read the doctrine of *Moses* Law, Christ bids his disciples to *heare them*, Matth. 23. 3. Provided only that they took heede of the leaven of their false doctrine, and wicked life. Now if the Word taught by their ministerie was powerfull, why may not the Sacraments ministred by the Heretickes standing in the roome of true Ministers, be true sacraments? In the daies of *Paul*, Philippians 1. 15. Some preached Christ *through envy and strife, and some of good will: what was the Apostles indgement in this case?* Himselfe answereth, v. 18. *What then? yet Christ is preached all manner of waies, whether is be under pretence or sincerely, and I therein ioy, and will ioy,*

Secondly, this point is plaine by examples. The Leviticall Priests under the Law, were Heretickes, and taught after a sort

the breach of the morall law. Yea they held justification by, workes, *Rom.* 10. 3. and yet circumcision by them administred was in force; neither was the Pascheover, celebrated by them, or the sacrifices which they offered, any other then the true Pascheover and true sacrifices, *Judas* was a very hypocrite, yea Christ calls him a Divell, *John* 6. 70. and yet he preached the Word at Christs commandement and baptized with the rest of his Disciples, *John* 4. 1, 2.

Thirdly, the Sacrament, if it be administred in the name and by the power of Christ, is the ordinance of God, being received by faith yea a true sacrament of Christ: and the force and efficacy therereof doth not depend upon the worthinesse of the Minister, but upon Christ: The letters or Epistles sent from one man to another, are authentickall, and serve fully to expresse the mind of the authour, though the messenger or carrier be a wicked or a naughty man. And in like manner, the signe of any man that stands in the roome of lawfull Minister, doth not nullifie the Sacrament, and therefore not heresie, or insufficiencie. *S. Cyprian*, who lived 300. yeeres after Christ, was of this opinion, that Sacraments administred by Heretickes, were no Sacraments. But the Churches of Africa in those times concluded the contrary against him, according to the doctrine that hath beene delivered.

The use. I. By this doctrine they are justly to be blamed, who would have their children rebaptized which were before baptized by Popish priests; because the Sacrament, though administred by a Papist, if he stand in the roome of a true Pastour, and keepe the forme thereof, is a true Sacrament. II. Others by this doctrine come to be reprovved that refuse to receive the Sacraments at the hands of unpreaching Ministers. For though the Minister be insufficient, and preach not, yet if he be called by the Church, he hath the place of a lawfull Pastour, his Administration is warrantable, and the Sacrament by him administred, a true Sacrament.

If it be said that then the true Sacraments may be out of the true Church, as in the Church of Rome at this day; because Heretickes and such like Ministers are not of the Church: I answer, that there is in the Church of Rome, the hidden Church of God, and the Sacraments are there used, not for the Romish Church, but for the hidden Church which is in the midst of

Papacy, like as the lanthorn beareth light not for it selfe; but for the passengers; yet hence it followeth, not, that we should communicate with Idolaters, Hereticks, and wicked persons.

And so much of the Administration of the Sacraments in generall. I come now to the particular Sacraments.

CHAP. IX.

Of Baptisme.

THe first Sacrament in order, is Baptisme and the Questions touching it, I reduce to five heads.

I. Question.

Whether Baptisme be necessary to salvation, or no?

For answer to this Question, we must rightly distinguish of necessitie. A thing is said to be necessary two manner of waies; either absolutely and simply, or in part. Absolutely necessary is that, which is in all respects necessary, and the contrary whereof is intently unnecessary. Necessary in part is that, which in some respects, or upon certain causes, and considerations, is necessary. This distinction premised, I answer.

Sect. 1.

First, that Baptisme is necessary the second way, in part and respectively, that is, in divers and sundry regards.

I. As the lawfull use thereof is a note whereby the true Church of God is discerned, and distinguished from the false Church. Not that the Church of God cannot be a true Church without this Sacrament. For it may want Baptisme for a time, and yet remaine a true Church, as well as the church of the Tewes in ancient times, wanted circumcision for the space of forty yeeres *Iosh. 5. 6.* and yet was not to be a true Church, and loved of God.

How Baptisme
is necessary
and why?

II. As it serveth for necessary uses and purposes to men of yeeres, that are to be baptised: first to testifie unto the Church and to themselves that they are received into the body of Christ which is the companie and societie of the faithfull. Secondly, to testifie their obedience to Gods Commandements, and their subjection to his ordinance appointed by him for their good Thirdly, to be a necessary prop to uphold their weakness, a seale to confirm their faith in the covenant of grace, and an instrument to convey Christ unto them with all his benefits.

III. It is necessary to infants, as it serveth to enter and admit them into the visible Church, and withall to signifie their interest in the covenant of grace, and consequently their right and title to life everlasting.

Sect. 2.

Secondly, I answer that Baptisme is not absolute or simply necessary, so as the partie that dies without it, remains in the state of damnation and cannot be saved. My reasons are these.

I. Baptisme is appointed of God, to be no more but a seal annexed unto and depending upon the covenant; therefore we have put a difference between it and the covenant.

The Covenant of grace and our being in Christ is absolutely necessary: for no man, woman, or childe, can be saved unless they have God for their God. But the signe thereof is not. For looke as to the essence of a bargaine, the consent and agreement of the parties alone is of mere necessitie required; and this being yielded, the bargaine is a bargaine, though it be neither sealed, subscribed nor confirmed by witnesses; so likewise a man may be saved, if he be within the covenant of grace, though he have not received the seale and signe thereof, the Sacrament of baptisme.

II. The bare want or privation of Baptisme (when it cannot be had) is pardonable, and doth not condemne the partie unbaptised. The thief upon the crosse was saved, though he was never baptised. *Luke 23.* And sundry Martyrs in former times, who were Gods deare children, and died for the maintenance of his truth though they wanted the outward and visible Baptisme, yet by Gods mercy they were not destitute of the inward

inward, and consequently were not condemned, but saved. And so, many children under the law died before the eight day, uncircumcised. Yea when any among them were weak, and could not indure to have the fore-skinne of their flesh cut, in probability their circumcision was deferred, and some of them died in the meane time, which neverthelesse being borne of beleeving parents, were undoubtedly saved, according to the promise of God made to *Abraham*, *I Will be thy God, and the God of thy seede*. For as Christ saith of the Sabbath, so may we say of Circumcision; It was made for man, and not man for it. And it were a judgement both rash and uncharitable, to thinke that all the males of the children of Israel, that died before circumcision, were damned.

Yet on the other side, the wilfull contempt, and carelesse neglect of this ordinance, when it may conveniently be administred and received, is deadly and damnable. And to them that are guilty of this sinne, is the threat of God justly denounced, *Gen. 17. 14. Even that person shall be cut off from his people*.

III. The grace and mercy of God is free, and not tied or bound to the outward elements. *Iohn 3. 8. The wind bloweth where it listeth*, that is, God gives grace, and vouchsafeth fauour, to whom, where and when it pleaseth him. And hence it is, that they, whom he would not have perish, but come to eternall life, shall be saved, though they be not partakers of this Sacrament.

IIII. Infants borne of beleeving parents, are holy before Baptisme, and Baptisme is but a seale of that holinesse, *1 Cor. 7. 14. The children of beleeving parents are holy*, *Rom. 11. 16. If the first fruits be holy, so is the whole lump: and if the roote be holy, so are the branches*. Yea to them belongs the kingdome of Heaven as well as to others. Christ saith, *Suffer little children, &c. for to them belongeth the Kingdome of Heaven*, *Marke 10. 14*.

It is alleadged, that those which are sanctified have faith which Infants have not. *Ans.* God saith, *I Will be thy God, and the God of thy seede*. By vertue of this promise, the parent layes hold on the covenant, for himselfe and for his child; and the child beleeves, because the father beleeves.

It is objected againe, that Infants are borne in originall sinne, and therefore cannot be borne holy and sanctified. *Ans.* Every

beleeving parents sustaines a double person. First, as he is a man, descending from *Adam*, by corrupted seed; and thus being himselfe corrupted and uncleane, his children also are corrupt and impure. Secondly, as he is a holy and beleeving man, ingrafted by faith into Christ the second *Adam*. And thus by his faith, comes his child to be in the covenant, and partaker of the benefits and priviledges thereof: and by the same faith he being a beleever, the guilt of originall corruption, which is in the Infant new borne, is not imputed unto him to condemnation. And for these causes, the Sacrament of Baptisme, is not absolutely and precisely necessary to salvation; but so, and in that sort, as hath been declared.

Against this Doctrine it is objected that Christ saith to *Nicodemus*, *Except a man be borne of water and the holy Ghost, he cannot enter into the Kingdome of God*, John 3. 5.

To this objection, sundry answers are given First, if the place be understood of Baptisme, then the words may carry one of these two senses. First, that our Saviour directs his speech principally against *Nicodemus*, who was a timorous professor, and remained ignorant, and had long neglected his Baptisme. Secondly, that the kingdome of heaven is here put, not for everlasting hapinesse, but to signifie the visible estate of the Church of the new Testament; and then the meaning is, No man can be admitted into the Church, and made a visible member thereof, but by the water of Baptisme; neither can any man be made a lively member of Christ Iesus, but by the Spirit, that is, by regeneration, which alone makes the party that is entred into the Church by Baptisme, to be a living member of the body of Christ. Secondly, others answer that this place is to be understood not of Baptisme, but simply of regeneration, and that Christ alludes to the sayings of the Prophets, which speake of *cleane water*, and expounds the same in this sort; Thou *Nicodemus* art by profession a Pharisee, and usest many outward washings; but know this withall, that unlesse thou be washed inwardly by *cleane water*, that is, be regenerated & renewed by the holy Ghost, thou canst not enter into Gods kingdome. Lastly it is answered that the necessitie of salvation lies not in both, but onely in the new birth, by the holy Ghost; as if Christ should say, Except ye be regenerate and born anew of the Spirit, which, as *cleane water* purgeth

geth and cleanseth you from your sinnes, ye cannot be saved.

The Use. By this doctrine touching the necessity of Baptisme, are justly challenged two sorts of men.

The first is the Popish sort, who build the absolute necessity of Baptisme upon false and unstable grounds. For they teach in their writings that all men are born in sinne and corruption; and unlesse they be cleansed from it, they can never be saved. Now Baptisme (sa they) is appointed by God, as the onely remedy and solemne meanes whereby they may be purged from sinne, and come to salvation. And this they shew by a comparison of Baptisme with the brazen Serpent: which as it was the onely remedy for the cure of those which were stung by Serpents; so is the Sacrament the onely meanes, set apart by God to keepe them that are partakers thereof, from the sting of death and eternall destruction.

But the answer is plaine out of the former doctrine; That though all men be conceived and born in sin, and cannot enter into the kingdome of heaven except they be cleansed; yet Baptisme is not of absolute necessity for this purpose. For it is not appointed by God, as the onely remedy of this evill, but onely to be a signe and signification of the cleansing and purging of sinne by the blood of Christ. Now those that are within the covenant may have their sinnes remitted by the mercy of God, and that according to the forme of the covenant, though they receive not the signe thereof; so be it they doe not wilfully contemne or neglect the same when it may be had. Again the Serpent lifted, up by *Moses*, in it selfe, and by its owne vertue was a bare signe, and was no remedy to cure the diseased Israelites but they were cured by their faith in the Word of Gods promise annexed unto the signe according to which *David* saith, *He sent his Word, and healed them*, *Psal. 107. 20.* And to the same effect, *Augustine* saith, *That the cure and health of the Israelites came not from the Serpent, but from Gods commandment obeyed and his promise beleaved.* And so is Baptisme a remedie and no other wise.

The second is, the common ignorant sort of people, who thinke that an Infant dying without Baptisme, dies without Christendome; and that it cannot possibly be a Christian, unles it be baptised. This their opinion is very erroneous. For by it they make baptisme, the scale of their covenant, to be as necessary

*Lit. de mil. ab.
serp. cap. 11.
Non in serpente
sed in Domini
iussu & pro-
missa, &c.*

as the covenant it selfe. Whereas on the contrary, Baptisme is not simply and absolutely necessary, so as the party dying without it cannot be saved; but onely in part, as it serves to distinguish the true Church from the false, to be a necessary signe of our admission and entrance into the Church, yea to confirm our faith in the promise of God. Neither is baptisme of force to make a Christian, but onely to signify and declare a man to be a Christian by being within the covenant of grace.

I. Question.

Whether witnesses which we commonly call God-fathers, and God-mothers, be necessary?

To this there are given two answers.

First, that the use of Godfathers and Godmothers is not simply necessary to the Sacrament of Baptisme. For first it seems that of ancient times, the parents of Children which were Heathen and newly converted to Christian Religion were either ignorant and could not, or carelesse and would not bring up their children agreeable to the Word of God, and the Religion which they newly professed. And hence it was thought meete that some persons of good knowledge and life, should be called to witnesse the Baptisme, and promise their care for the childrens education but now parents among us being better taught and qualified the other is not of such necessity. Secondly, Christ hath instituted and ordained in his Word, all things fit, convenient, and necessary unto lawfull Baptisme, amongst all which he hath not any where expressly prescribed the use of Sureties. Thirdly, the whole congregation assembled together at the administration of this Sacrament, doe present the child to the Lord, and are witnesses that the child is admitted into the Church; and is externally in the Covenant. And therefore, I take it to be a fault, when the Congregation doth depart before the child be baptized. Fourthly, that which is required of them to promise and perform

performe may, yea must and ought to be performed of the parents of the Baptised, who are by the Word of God to bring up their children in the feare of God.

The second answer is, that though such persons are not necessary to the essence of Baptisme, yet they are not simply to be rejected; this alway presupposed, that they be fit men and well qualified. Their fitness stands in foure things.

First, that they be of yeeres of discretion, sufficient to undertake such a charge. And therefore it is a fault, when children are called to be Godfathers, and Godmothers, which neither are come to yeeres of discretion, nor able to consider what they doe or ought to doe.

Secondly, that they have at least some knowledge and understanding, not onely in generall, of the principles and grounds of religion, but also of the nature and end of the Sacrament, and of the substance of the promise wherewith they bind themselves, in the behalfe of their God-children, It was in ancient times required of such persons, as were to be witnesses, that they should know and understand the Creede, and the Lords praier. Therefore those are justly to be blamed, that call such persons to be witnesses to their children, which though they be of yeeres sufficient, yet they have little or no knowledge of the grounds of the Catechisme, or of the bond whereby they oblige themselves for the good and godly education of the infants in time to come.

Thirdly, that they be knowne to be of an honest and reformed life, not justly chargeable of impietic, incivilitie, or dishonesty, that by their example the children may in time to come be drawne to holinesse of life and conversation. For how can he that is of a dissolute and wicked life, be able to bring others committed to his charge, to the embracing of true religion?

Fourthly, that they be carefull to performe their promise made in the face of the Church, for the good education and instruction of the childe in the feare of God, specially when the parents be carelesse and negligent in that behalfe.

Now the reasons why these sureties are not to be simply rejected, if they be qualified as hath beene said are these: I. Because this custome though it be not directly grounded upon Scripture. yet it is not repugnant thereunto. For being rightly used and kept, it tendeth to the furtherance of religion and godlines in

parti-

particular families, and consequently to the edification of the Church. II. It is no new thing but an ancient commendable practice continued in the Church of God above the space of 1200. yeares. III. because these parties doe supply the defect of naturall parents when they be wanting, either by death or by negligence while the y live; if they be answerable to their promise made in the behalfe of the children, touching the things that belong to their salvation.

Yet further touching these persons, three Questions are mooved.

I. Quest. What dutie are they to doe in behalfe of the party baptised?

Ans. Papists teach, that the principall and proper act of the surety, is the taking of the infant baptised from the hands of the Priest, into his owne armes and custodie. But this though it be an action neither good nor evill; yet considering it may as well be done by other as by him, and the doing of it by another, is no whit prejudiciall to the end, for which such persons were first appointed in the Church (namely the good education of infants baptised) it cannot be the principall dutie of the surety.

But the things required of them are especially these.

1. To be speciall witnesses of the admission and entrance of the party baptised into the Church of God.

2. To binde themselves by solemne promise, in the name of the childe before the whole Church assembled, that they will be carefull, so soone as he comes to the yeeres of discretion, that he be brought up in the feare and service of God, and be instructed in the principles of faith and repentance, and acquainted with the promise made by them in this behalfe that he may frame his life thereafter.

3. To have speciall care of the performance of their promise: that by all good meanes which God hath appointed, both publique, as hearing the Word, and receiying the Sacraments; and private, as exhortations, and admonitions, in time to come he shall be mooved and incited to forsake the Divell, &c. and to pay his vowes made at his baptisme.

II. Quest. Whether children baptised come to be of spirituall kindred with the whole Church, by reason of their Godfathers and Godmothers.

The Papists answer yea, and they explaine their answer in this manner. Looke as by carnall propagation, a man hath a naturall being: so by the Sacrament of Baptisme, he hath a spirituall being in the state of grace, according to which he is born againe. Now, as by carnall propagation, ariseth a bond of kindred between one man and another: so by the receiving of Baptisme, there ariseth a bond of kindred between the members of the Church; by meanes whereof, the sureties become as Fathers and Mothers to the parties Baptized.

We on the other side answer negatively, that persons baptized do not by their Baptisme become spiritually a-kin to the Church. Now that this is the truth, and the contrary doctrine of the Papist erroneous, will appeare by these reasons:

I. The Sacrament it self doth not give a spirituall being to any man that is partaker thereof: neither is it of force to make a man a Christian, or a member of the invisible Church of God. But that which doth this, is the Covenant of grace, wherein is promised remission of sins, and life eternall, in and by Christ. And the Sacrament is onely a seale of that covenant, and no more.

Now if Baptisme cannot make a Christian, much lesse can it give unto him a spirituall being in the body of Christ, and consequently any such spirituall alliance, whereby one member may be allied unto another.

II. There is not the same reason of Baptisme, that is of carnall propagation or birth. For Baptisme is not regeneration. And therefore though naturall kindred comes by carnall seed and birth, yet spirituall kindred cannot come to any by Baptisme.

III. The Scripture mentions onely two sorts of kindred, and no more; the one which ariseth properly, from society and communion of blood, which we call *Consanguinity*: the other, which comes by carnall conjunction of man and woman, in the state of marriage, commonly termed *Affinity*. And besides these, the Scripture acknowledgeth none.

If it be said, that God is the Father of all beleevers, and that they are his sonnes and daughters, and Christ their elder brother: and therefore there must needs be a spirituall alliance betweene them all; I answer, it is true: but that this kindred hath his originall from baptisme, and beginneth with the relation
that

that is betweene the Sureties and their God-children in that Sacrament, it is a Popish invention, devised by the wit of man, without ground or Warrant in the Word of God.

III. *Quest.* But be it, that the Papists opinion were true, then a further Question may be moved.

Whether spirituall kindred contracted by Baptisme, can be a just impediment of marriage between the witnesses themselves or their children?

*Lib sent. 2. dist.
41. quest. 2. im-
pedit contraben-
monium & divi-
nit contractum.
Bell de matr. l. 3
cap. 30.*

The Papists in their writings answer, that spirituall alliance being far more excellent then carnall, is of much more force, both to hinder a man from marriage, before he marry, and to break off marriage, when it is consummate.

But this doctrine (as the former) is not warrantable. For first, they themselves affirme, that this impediment doth not depend upon the Law of nature, but upon the judgement of the Church. But the estate of marriage stands by Gods ordinance, who hath given libertie of entrance into it, to all men, that are out of the degrees forbidden in his law, without exception: and therefore the lawes and constitutions of men cannot prejudice, or take away any mans liberty in that behalfe.

Secondly, all beleivers are brethren and sisters in Christ, and therefore are spirituallly allied each to other. Now if this spirituall alliance be polluted by marriage, or maketh marriage undertaken, a meere nullity; then no beleever shall marry in the Lord: for Christians by this meanes must never match with Christians but with Pagans and Infidels.

Thirdly, this impediment is a superstitious invention of Popish Canonists onely to encrease the Treasury of their Church, by the multitude of their dispensations. And it seemes that they are either ashamed of it, or weary to beare the imputation thereof. For some of their owne Canons are against it, which do allow Godfathers children to marry, and a man to marry his Godfathers wife. And the Councell of Trent hath drawne this affinity into a narrower compasse, which before was so farre enlarged, allowing the Witnesses themselves to be man and wife, not urging all the three kinds of kindred, but onely some degrees of compaternity.

*Decr Greg li. 4.
tit. 11. c. 1. Cou-
cil. Trent sess. 24.
decret. de refor-
matione mari-
monii ca. 2, 3, & 4.*

III. Question, touching Baptisme.

Whether children of excommunicate persons which are cast out, and holden as members of the Church, have right to Baptisme?

For better resolving of this Question the ground of the answer is first to be laid downe, and then the answer directly to be made.

There are two texts of Scripture commonly alleaged, concerning the force and use of Excommunication, The first is *Mat.* 18. the second is. *1. Cor.* 5. The scope of them both is, to shew that the man which is excommunicated, is barred from the Kingdome of heaven. For he is not to be holden a true member of the Church, but as an heathen and a Publican, and therefore is put out of Gods kingdome, and delivered up to Satan. Of this waight is Excommunication.

Now in Excommunication, there are three judgements to be considered. The first, of God: the second of the Church: the third againe, of God.

The first is, when God doth hold any obstinate sinner, guiltie of this offence, and consequently guiltie of condemnation, unlesse he repent. This is the first sentence. The second, is the judgement of Gods Church upon the offender, after that God hath holden him guiltie. For the judgement of the Church followeth the judgement of God, and doth indeed nothing but pronounce the partie guiltie, and subject to condemnation. And the difference betweene them both, is onely this; That Gods holds the offendour guiltie, and the Church declareth him so to be. Now the second judgement is not to be given absolutely, but with condition of repentance; and so farre forth as man can judge by the fault committed, as also by the Word, which gives direction how to discerne of the impenitency of the sinner. The third and last judgement is Gods, who be ratifies, and confirms that in heaven, which the Church hath

hath done on earth: and this in order followes the second.

This ground being laid downe, I come now to the answer.

First therefore the parties excommunicate, are in some respects no members of Christs body, and in some respects they are.

They are not, in two regards. First in that they are cut off from the companie of beleevers, by lawfull excommunication, and so have no participation with them, either in prayer hearing the Word, receiving the Sacraments. The reason is: for that the action of the Church stands in force; God ratifying that in heaven, which the Church doth upon earth. Secondly because by their sinne, they have, (as much as in them lieth) deprived themselves of the effectuall power of Gods Spirit which might rule and govern them.

But in other respects they are members as will appeare, if we consider the divers sorts of members.

Some are members *not actually*, and in present, but in the *eternall consell* of God, and are to be in time when they shall be called. Thus was *Paul* before his conversion, and therefore he saies of himself, that *God had separated him from his mothers Wombe, and called him by grace*, Gal. 1. 15. Also of himselfe and other beleevers he saies, *whom we were enemies, yet were reconciled to God by the death of his Sonne*, Rom. 5. 10. Some againe are members, onely in *show and appearance*; of which sort are hypocrites, which seem by their outward profession, to bee that they are not indeed, wherein they resemble the wooden leg, that is curiously fastened to the body, but indeed is no leg nor part of the body, whereunto it is adjoynd. A third sort are lively members which are united unto Christ by faith, and have fellowship with God in him, being justified, sanctified, governed and preserved by his spirit; and withall doe feel, and shew forth the power of the same Spirit dwelling in them. Of these *Paul* speaketh Rom. 8. 14. *As many as are led by the spirit of God, they are the sonnes of God*. The fourth sort are *decayed members*, which though they belong to Gods election, and are plants truly ingrafted into the Vine Christ Iesus, yet for the present have not a lively sense of the power and vertue of the Spirit of Christ in them. These may fitly be resembled to the legge of a man, or some other part, that hath the dead palsey, which though it remaine for some time, without feeling, and incapable of nourishment,

rishment, yet being joyned to the body, it may by vertue of some strong medicine, be recovered, and made whole as the other.

Of this sort are excommunicate persons. For in regard of their ingrafting, they are true members, and cannot be quite cut off from the body of Christ, *Iohn 10. 18.* though otherwise, they are not holden so to be, in a three-fold respect.

One, in regard of men, because they are excluded, from their holy communion with the faithfull, by the Churches censure. The second in regard of God, because that which the Church rightly bindeth by oath, is bound in heaven. The third, in regard of themselves, because for a time, they want the power, and efficacie of the Spirit, untill they be truly touched with repentance, and begin (as it were) to live againe.

Now though in these respects they be not esteemed members of the Church, yet the truth is, they are not wholly cut off from the societie of the faithfull. For the seed of faith remaineth in them: and that knits the bond of conjunction with Christ, though the sence thereof be lost untill they repent.

In this case the partie excommunicate is, as a free man in bonds, who untill he get out of prison hath no use of his freedom, and yet continues a free man still, though he remaine in prison. So also the children of God may still be the children of God, though excluded from the congregation of the Church for some offences.

From this that hath beene said ariseth the Answer to the Question propounded; namely, that the children of such persons, as are excommunicated; are (notwithstanding their excommunication) to be baptised, because they are indeed and in the judgement of charitie, true members of the body of Christ, though in some other regards, they are not in present holden so to be.

Yet further, besides the former grounds consider these reasons.

First, children of parents, that are professed members of the Church (though cut off for a time, upon some offence committed) have right to baptisme, because it is not in the power of man, to cut them off from Christ, though they be excommunicated. Secondly, the personall sinne of the parent, may not keepe the blessing from the childe: and therefore not deprive him.

him, of participation of the ordinance of God. Thirdly, wee must alwaies put a difference betweene them, which doe not make separation from the Church, and yet are grievous offenders; and open Apostates that joyne themselves with the enemies of the Church, to the ruine and overthrow of the truth of the Gospel. Fourthly, we must put a difference betweene those, that have given up their names to Christ, though fallen grievously; and Turkes, and Infidels, that are forth of the Covenant, and never belonged to the Church. Lastly, if the mercy of God enlarge it selfe to thousands, yea to infinite generations, whether such Infants belong to the Covenant? and consequently, keepe them from the Sacrament of Baptisme.

Out of this Question ariseth a second;

Whether children borne in fornication, have right to Baptisme?

Ans. They are not to be kept from it. For the wickednesse of the parent, ought not to prejudice the child, in things that belong to his salvation.

Yet in this case, some Cautions are carefully to be observed; as first, that the parent hold the true faith and religion: secondly, that he be by the Minister exhorted to a true humiliation of himselfe, and to earnest repentance for his sinne committed, and that before the child be baptized. Thirdly, that there be some appointed to answer for the Infant, besides the parents; and to make solemne promise openly to the Church, that it shall be carefully brought up, and instructed in the faith. And the same is to be observed and practised, before the baptizing of the children of parents excommunicate.

I V. Question.

How men are to make a right use of their baptism, when they be come to yeeres?

The not observing hereof, is the cause of many sinnes and corruptions in the lives of men. It is commonly holden a
great

great fault in civill matters, for a man not to keep his covenants. Much more is it a hainous sinne before God, not to keep the promises, and pay the vowes made unto him.

For answer therefore to the Question we must first take this for a ground. That Baptisme both for signification, force, use, and fruit, continues not for a moment of time but for the whole course of a mans life: It doth not respect onely the time, past or present, but that which is to come, yea the whole time that a man hath to spend, from the very act of his Baptisme to his death. Again Baptisme is the true Sacrament of Repentance for remission of sinnes which being once received, remaineth a perpetuall testimonie and pledge of the everlasting covenant of God, and of the continuall washing away of sinne in the blood of Christ,

This ground premised, I come to the use of baptisme: which is two-fold.

The first is, that it serves to be a token, and pledge of Gods favour towards us. and that principally three wayes.

First, in that it sealeth and confirmeth to us the free pardon and forgivenesse of our sinnes. Thus *Cornelius* was baptised of *Peter* after he had heard the Gospel preached, and received the Holy Ghost that it might be unto him a pledge of the remission of his sinnes. *Acts* 10.48. And in like manner doth *Peter* exhort the converted Iewes, to repent them of their sinnes, and to receive the Sacrament of Baptisme, as a seale and pledge of Gods mercy in the forgivenesse thereof by Christ, *Act.* 2.38.

In regard of this use baptisme is of great force to relieve the heart in distresse. For when any childe of God feels himselfe loaden with the burden of his sinnes, the consideration and remembrance hereof, that God hath pardoned them all, and given him a speciall and certaine pledge of his pardon in Baptisme will serve to stay and support his soule. Yea though his sinnes were of force to make a separation betweene God and him; yet remembring, that his name is written in the Covenant of God, and that he hath by Gods mercy received the seale of the Covenant, he shall not need to be much dismayed. When Satan tempteth him to doubt of his owne estate, in regard of his corruptions, even then let him have recourse to his baptisme, and thinke of the earnest and pledge of Gods fa-

your which he hath received. Let him draw out his evidences, signed with the seale of Gods covenant made unto him in Iesus Christ; and that shall be sufficient to stop the mouth of Satan, and to repell his temptations.

Secondly, Baptisme is a pledge of the vertue of Christs death *Doe you not know saies Paul, that all we which have beene baptised into Iesus Christ, have beene baptised into his death? Rom. 6.3.* For they that beleeeve are by baptisme conformed to Christ their head, because they are by it buried together with him into his death, *vers.4.*

This point is of excellent use in our lives For it teacheth a man, when his owne corruption mooveth him to sinne, and he is now even in the combate (the Spirit lusting against the flesh, and the flesh against the Spirit) even then to call to memory his baptisme, wherein it pleased God to seale unto him the mortification of his sinne by the power of Christs death: and consequently to pray earnestly unto him, for the continuance of the same power in his heart, for the continuall crucifying of the old man ; and the utter destroying of the bodie of sinne, *Rom. 6.6c*

Thirdly, baptisme is a pledge unto us, of the Life of Christ, and of our Fellowship with him therein, For looke as he being dead in the grave, raised himselfe to life, by his own power; even so, and more then so, being now in heaven glorified, doth he by the power of his Deity, raise up us his members from death to life, *Rom. 6. 4.* A certain pledge whereof he hath given us in this Sacrament. Which also affordeth singular comfort and joy unto a man, even in his greatest extremity True it is, that man by nature is dead in sinne, yet God of his mercy, sealeth unto him in Baptisme, his rising from the death of sinne, to newnesse of life. True it is againe, that all men must die. Yet this is our comfort, that in Baptisme God hath sealed to us, even our rising from the grave to life everlasting ; and all by the vertue and power of Christs resurrection. This is a comfort of all comforts, able to uphold the soule of man, even in the houre of death.

The second Use of Baptisme is, that it serves to be a notable meanes of our death unto sin, and that three wayes.

First, by putting us in mind of mortifying the flesh, and crucifying our owne corruption. For if we be baptized into the death

death of Christ, as *Paul* saith, *Rom. 6. 3.* then ought we not to continue in sinne, but to labour by all meanes, as by prayer, by fasting, by the Word preached, and by avoiding all occasions of offence, to kill and destroy the corruption of our nature, and the wickednesse of our hearts, *Gal. 5. 24.*

Secondly, it causeth us to dedicate our selves wholly unto God and Christ, remembreing that we once offered our selves to be baptised (in the presence of the whole congregation) in token that we should ever afterward consecrate our soules and bodies unto the Lord and wholly to renounce and forsake the flesh, the world, and the Diuell.

Thirdly, it causeth us to labour, to keep and maintaine peace and unitie with all men, but especially with Gods people. For Baptisme is a solemne testimonie of the bond of mutuall love and fellowship both with Christ with his members, and of the members one with another. To this end *Paul* saith, *that we are all by one spirit baptised into one body, 1 Cor. 12. 13.* yea, and Baptisme is one of those things, whereby the unitie of the spirit is preserved in the bond of peace, *Eph. 4. 4, 5.*

III. Question.

Whether a man falling into sinne, after he is baptised, may have any benefit of his Baptisme?

Ans. He may if he repent. And the reasons are these:

First, his Indentures and Evidences remaine whole in respect of God and his name is not put out of the covenant. Which is otherwise in the Evidences of men. For if they be once cancelled a man cannot have his name put into them againe.

Secondly, Baptisme is indeede (as hath beene said) the Sacrament of Repentance; (as it were) a *planke or board* to swim upon. when a man is in danger of the shipwracke of his soule. Therefore if a man repent, and be heartily sorry for his finnes committed, he may have recourse to his baptism where in was sealed vnto him the pardon of all his sins past, present and to come he standing to the order of his baptism, beleeving and repenting.

Third-

Thirdly, to them that fall even after baptisme, there is hope of repentance, and consequently of the favour of God, they be touched in heart with true remorse and sorrow for their offences. For hence it was that *Paul* calls the Galatians (fallen after they had beene baptised) to the remembrance of the favour of God promised unto them in the covenant and sealed in their Baptisme, *Gal. 3.3. 19, 26*. In the same manner doth *John* call the Churches of Asia that had left their first love, to repentance and conversion *Apoc. 2.5. 16*. And the said *John*, in the Ecclesiasticall history is said, to have reclaimed a young man, who had had most grievously fallen after his Baptisme.

CHAP. X.

Of the Lords Supper.



HIS much concerning the Sacrament of Baptisme Now we come to the Sacrament of the Lords supper concerning the use whereof there are two principall Questions mooved.

I. Question.

How farre forth men have libertie to use or not use the Lords Supper?

For the answering hereof, I propound three Rules.

The first every man of yeeres, living in the Church, and being baptised, is bound in conscience by Gods commandement, to use the Lords Supper. In the institution of the Supper, the Lord gave a Sacramentall Word, whereof there be two parts, a commandement, and a Promise. The Commandement is expressed in these tearmes: *Take, eat, drink, doe ye this*. And it binds all men in the Church that are baptised to the use of the Lords Supper.

The second Rule every man of yeares baptised is to receive it often, *1. Cor. 11. 26*. *As oft as ye shall drink it in remembrance of me*. The reason is, because we have need continually to feed on Christ. And herein the Lords Supper differeth from Baptisme, because by Baptisme, a man is once onely grased into Christ, but being in Christ, he hath need often and continually

to, felt in him to life eternall. and this often nourishment of the beleever is sealed unto him, by the often use of this Sacrament.

The third Rule everie man is to receive and use the Lords Supper according to the laudable custome of that Church, whereof he is a member, unless there be a just impediment. A just impediment is that which barres a man from the use of the Supper as Suspension, Contagious and incurable sicknesse, Absence upon a just and waighy cause, as when a man is in his journey, and such like.

The reason of the Rule is; first, if any man refuse to receive it, when he may conveniently, having no just impediment, so doing he neglects and contemnes the ordinance of God, Secondly, for a man to abstaine, when he is called to receive it, though haply he may be excused, in regard of some reason inwardly known to himselfe yet his abstinence is a bad example. and may give offence to others. Thirdly, the man that may receive, and yet will not, doth in effect suspend and withhold himselfe from the benefit of this holy Sacrament.

Now these three Rules, as they serve directly to answer the Question in hand so they doe plainly discover some errors and faults in the practice of sundry persons in these daies. Some there be, that thinke it sufficient to receive the Communion once in the yeere, namely at Easter time. Whereas on the contrary it is to be used as oft as may be; considering that it is nothing but the shewing forth the Lords death till he come: which is not once or twice in the yeere, but often, yea continually to be remembred, Others there are that take libertie to themselves, to come to this Table, and abstain at their pleasure; as if it were a thing arbitrary to themselves, which notwithstanding the Lord hath enjoyned by expresse commandement as hath been said.

But some alleadge for this their practise they are at variance with such and such persons that have done them wrong, and whom they cannot forgive and in this respect, they were better abstaine, they come unprovided. To whom it may be said that their unfitness in this and other respects, ought to be a strong motive to induce them, at least to use all holy indeavour, to prepare themselves everie day, rather then a meanes to keep them backe. For if a man would abstaine upon every occasion of variance, discontentment, and infirmity, he should never receive, and

So consequently have no benefit by this ordinance of God. Daily preparation therefore is the more necessary, that when they be called, and have opportunity, they may come as welcome guests unto that heavenly banquet.

II. Question.

How may a man rightly use the Lord Supper, to his comfort and salvation?

Ans. Three things are required thereunto; right preparation; a right Receiving, and a right use Vse of it afterward.

SECT. 1.

That Preparation is needfull, the commandement of the Apostle plainly shewes, which is directed to all Communicants without exception. 1. Cor. 11. 28. *Let a man, that is, let every man examine himselfe.*

Now, that a man may be rightly prepared, he must bring with him foure severall things.

First, Knowledge of the foundation of Religion, specially of the use of both the Sacraments. That this is necessary to Preparation, it appeareth by that, which *Paul* requireth in a good Communicant. 1. Cor. 11. 26. to wit, *the shewing forth of Christ-death*: which is done by confession, and thanksgiving; and these two cannot be performed without knowledge.

The second thing required, is Faith. For all the Sacraments are seales of the righteousness of faith, *Rom. 4. 11.* Now Faith is hereby discerned when the heart of the beleever contents it selfe onely with Christ, in the matter of salvation; and doth beleve, not onely that there is a remission of sinnes in generall, but that his sinnes are forgiven to him in particular.

The third, is Repentance, standing in a hearty sorrow for sin committed, in a hatred and detestation of the same, and in a resolved purpose of amendment, & obedience for time to come.

Here we must remember, that *renewed* Repentance for sinnes committed, is principally required before the Sacrament. For the

Apostle

Aposle chargeth the beleeving Corinths, with unworthy receiving, because they came in their sinnes, without renovation of their repentance.

The fourth, is Charity towards man. For this Sacrament is a Communion, whereby all the receivers, joyntly united together in love, doe participate of one and the same Christ. And therefore, as no man in the old law might offer his Sacrifice, without a forehand agreement with his brother; so no Communicant may partake with others at this Table, without reconciliation, love, and charity.

Now further touching Preparation; there are three Cases of Conscience to be resolved.

I Case. What shall a man doe, if after preparation, he finds himselfe unworthy?

Ans. There are two kinds of unworthinesse; of an evill conscience, and of infirmitie. Vnworthinesse of an evill conscience, is when a man lives in any sinne, against his conscience. This we must especially take heed of. For it is proper to the Reprobate; and he that comes to the Table of the Lord unworthily, in this sense, questionlesse he shall eate his own judgement, if not condemnation. The unworthinesse of *infirmitie* is, when a man truly repents and beleeves, and makes conscience of every good dutie, but yet sees and feels wants in them all, and in regard thereof, himselfe unfit to the Supper. Such unworthinesse cannot justly hinder a man, from coming to this Sacrament, neither is it a sufficient cause to make him to abstaine. The reason is, because the Lord requires not therein, *perfection* of Faith, and repentance; but the *truth and sincerity* of them both, though they be imperfect.

If it be demanded, how the truth of Faith and repentance may be knowne? I answer, by these notes. I. If our Faith be directed upon the right object, Christ alone. II. If there be a hungering and thirsting after his body and blood. III. If we have a constant and serious purpose not to sinne. IV. If there follow a change in the life. Thus we read, that many of the Iewes in the dayes of *H Ezekias* came to Ierusalem, and did eate the Pascheover, which had not cleansed themselves, according to that which was written in the Law. And yet for those among them, that had prepared their whole hearts to seeke the Lord, the text sayes, that *God heard the prayers of Ezekias, & healed the people, though they*

Were not cleansed according to the Purification of the Sanctuary,
2. *Chro.* 30. 18, 19, 20.

II. *Case.* Whether it be requisite to preparation, that a man should come fasting to this Supper?

Answer. It is not necessary. For in the Primitive Church, Christians did first feast, and at the end of their feast, received the Lords Supper. And if receivers bring with them attentive minds reverent and sober hearts, it matters not, whether they come fasting, or not. *The Kindome of God stands not in meats and drinks, as Paul saith, Rom.* 14. 17.

III. *Case.* Whether such persons as are at contention, and goe to law one with another, may with good conscience come to the Lords Table? The reason of the question is, because men thinke, when they goe to law, that they doe not forgive.

Answer. There be three kindes of forgiveness; of revenge, of the penalty, and of judgement. *Of revenge*, when men are content to lay aside all hatred and requitall of evill. *Of penalty*, when being wronged they are content to put the matter up, and not proceed to revenge by inflicting punishment. *Of judgement*, when a man is willing to esteeme and judge things badly done, as well done; and to judge a bad man, no evill person, nor an enemy, though he be an enemy.

Of these three the first is alwaies necessary. A man is bound in conscience to forgive the *revenge*, and leave that to the Lord, to whom vengeance properly belongeth. But to the forgiveness of *penalty* and *judgement*, we are not alway bound. We must shunne and decline injuries offered, as much as possibly we can; but when they be offered, we may with good conscience seeke a remedy of them and use lawfull meanes to defend our selves.

Therefore, I answer to the Question thus: that if a man going to law with another forgives him in regard of revenge, when he comes to the Lords table, he doth his duty. For, doing that, he is not bound to the other, as hath beene said.

Sect. 2.

The second thing is the right use of the Lords Supper, is the right receiving of it. Wherein there be two things required:

First, the renewing of our knowledge, or Generall Faith.
And

And then secondly, the renewing of our speciall Faith in Christ.

Let the reason of both be observed. This Sacrament contains many particular signes: As not onely the Bread and Wine but the actions about the same. The signes may be thus distinguished some of them are *representing* signes, some are signes *ap-
plying*.

Representing signes are such, as doe lively set forth unto us Christ, with his benefits, as the Bread and Wine, the breaking and the powring. Applying are those that doe appropriate the same; as the giving and receiving of the Bread and Wine. The first sort serves properly to renew our knowledge: The second, to confirme the same by application.

Now answerable to the scope of the Sacrament, must be our right receiving which consisteth in renewing of our knowledge and faith in the mysterie thereof.

Our knowledge is renewed principally, by meditation in the use of the Supper after this manner.

First, when we see two signes to be received, we must call to minde that Christ is our *perfect Saviour*, that is, both Bread and Water of life.

Secondly, when we behold the Bread and Wine, set apart by the minister, and consecrated by repeating the promise, and prayers made for that end: we must remember that Christ was ordained and appointed by God, to be our Mediatour and Saviour, *Ioh. 6. 17. Act. 2. 23, 36.*

Thirdly, when we see the Bread broken, and Wine powred out: we are to meditate of Christ, that was crucified for us and broken both by the first death and paines of the second, where-by life, and righteousness was procured unto us.

Fourthly the giving of the elements into the receivers hands offers unto our meditation thus much. That God doth truly and really give Christ, with his merits, and efficacy to every beleeving receiver.

On the other side our Faith is renewed by apprehension, and application, in this manner. When the Minister gives the Bread and Wine, and the Communicant receives them: at the same time, are we to lift up our hearts to Heaven, to apprehend Christ by Faith beleeving him with all his benefits, to be ours: that he was made man for us; that he suffered and dyed for the remission of our sinnes: For these outward symbollicall or Sacramental

mentall actions serve to no other end, but to signifie unto us those inward actions of the mind and will, whereby we apprehend and receive Christ, to our salvation.

Here by the way, two cases are propounded.

1. *Case.* What is to be done, if a man, after often receiving, still doubteth, whether he hath Faith or no?

Ans. He must strive against doubting, and indevour to beleeve; being heartily sorry for the weakenesse and infirmity of his faith; and let him withall consider and remember, that God hath not onely given his promise, but set a part this Sacrament, to be a speciall signe and pledge of his mercy contained in the promise, for the upholding and strengthening of mans faith.

But some man will say; Mine endeavour is nothing, if doubting prevaile. *Ans.* It is not so. For if a man can be heartily sorry for his infirmitie; if he strive to beleeve; if in heart he hungreth and thirsteth after Christ, faith is begun, and he in some sort doth apprehend Christ. The poore begger by the high way side, enjoyeth the almes that is given him, though he receive it with a lame and leprous hand. The stomack that loathes physicke, if it receives into it at the first, but one drop of the potion prescribed, and that in veary weake and fainting manner, it will be able at length to take benefit by a greater quantity, and in the meane time it receives good. The man that is in close prison, if he sees but one little beame of the Sunne, by a small crevise; by that very beame he hath use of the Sunne, though he see not the full and whole body of the Sunne. In like manner, though our faith, the hand of our Soule, be mingled with weaknesse and corruption; though we feeble never so little measure of Gods grace in us; yea though our knowledge be never so small; yet it is an argument, that the Spirit of God begins to worke in our hearts, and that we have by Gods mercy, begun to lay hold on Christ.

It will be said further; If I feeble not Christ given unto me by God, I doe not, nay I cannot beleeve. *Ans.* In nature it is true, that Experience begins first, and then followes Assurance: but in spirituall and Divine things, there is a contrary course to be taken. For here we must begin with Faith, and in the first place, simply beleeve Gods promises: and afterward we come, by the goodnesse of God to feeble, and have experience of his mercy. This point was notably practised by *Iehoshaphat*, who being in great extremitie and seeing no way to escape, practised his

his faith in the first place, and said, *Lord we know not what to do but our eyes are toward thee.* 2. *1. Chron.* 20. 12. And the like he taught the people at the same time, verse 20. *Put your trust in the Lord, and ye shall be assured.* Thus *Abraham* is said, *above hope to beleve under hope the promise of God,* even against sense, reason, and experience. *Rom.* 4. 18.

II. *Case* if in the very instant of receiving, a man feele his heart so hard that he cannot lift it up unto God, what is then to be done?

Ans. First, hardnesse of heart is two-fold, *sensible*, and *insensible*: The insensible hardnesse of heart is a great and dangerous judgement but the sensible and felt hardnesse, which is in Gods children, and which they feele and bewaile in themselves is rather a blessing, then a curse. Of this the people of God complained. *Isa.* 63. 17. And it must not discourage any Communicant but rather comfort him because it is a signe of grace. For if there were no grace in the heart corruption and hardnesse could never be felt.

Secondly I answer that the benefit of the Sacrament is not tyed to the very instant of receiving; but if before and after, a man lift up his heart to God, he shall finde comfort though for the present he hath not so lively sense, and feeling thereof, as he desireth. This alway provided, that the same partie be displeased with himselfe that he cannot doe that which he would and ought, nor in that measure, that is required. And such a one must consider this to his comfort, that though he doe not apprehend Christ, yet Christ apprehendeth and accepteth him.

Seet. 2.

In the third place after the receiving of the Sacraments two things are required.

First, that Thanks be given unto God, not onely in word, but in every action of our life, for Christ, and all his benefits. Secondly, that not onely for the present, but ever afterward we renew our faith repentance and obedience.

But what is a man to doe, if after receiving he find no comfort? *Ans.* First, he must examine whether he hath truly beleevd

leeved and repented, yea or no? if he hath not, then the fault is in himselfe and not of Gods ordinance. If he hath, let him not be dismaied, for the joy of the Spirit is sowne in his heart, and though it lie hid for a time, yet at length it will shew it selfe, *Psal. 97. 11.*

CHAP. XI.

Of Adoration.



He fourth Head of the outward worship of God is Adoration wherein we consider two things. First, what it is? Secondly, what be the Questions propounded concerning it.

Sect. 1.

For the Former. Adoration *in generall*, is an outward worship, signifying and testifying the inward worship of the heart. *More specially*, by it we must conceive the bowing of the head and knee: the bending and prostrating of the body; the lifting up of the hands, eyes, and such like.

Adoration is two-fold: *Religious* or, *Civill*.

Religious Adoration is the worship of God, in which Religion, and godlinesse is exercised, expressed, and signified. In it, there be two things alwaies joyned together, and yet distinct^{ly} to be considered. The first and principall being the foundation of all the rest, is *the intention of the minde*, whereby God is conceived as an absolute and Omnipotent Lord, knowing all things yea the heart of man: hearing the prayers of all men. in all places at all times: the Authour, Preserver and giver of all good things. The second depending upon the former, is the *Outward prostrating* of the body, as the bowing of the knee, and such like. for this end to testifie our subjection unto God, as our absolute Lord, &c. This is it which makes Adoration a true religious worship.

The other kinde of Adoration, is *Civill*, pertaining to the second Table, termed by some, *sociall* because it is the Adoration or worship, that fellow-creatures give one to another. And this

this (as the former) bath in it two things. The one is, the Intention of him that performeth it, which must be this: That the creature worshipped is endued with excellent gifts of God: Or, that he hath a power of government over us. For one of these two is ever the ground of Civill Adoration. The other is, the Action or Outward Gesture of the body, in token that the creature worshipped, is indued with excellent gifts, and graced with authority before-named. Here we must remember, that the bowing of the body, &c. and in generall all bodily gesture performed, is one and the same, both in Religious and Civill worship: and the distinction standeth onely in the intent of the minde.

Sect. 2.

Now the Questions about Adoration, are two.

I. Question

To what thing is Adoration due, and in what manner.

Answe. We must distinguish the things that are: and they be of three sorts, or ranks. In the first ranke comes God the Creatour: In the second, the Creatures: in the third the Work of the creatures.

For the first; Adoration that is due to God the Creatour must not be speciall (for we are not Gods mates and companions) but onely Religious. Yea, all religious worship is due to God, *and to him alone*; which I proove thus: The divell tempting our Saviour desired no more of him but to prostrate his body: Yet upon this ground, that he was the giver and disposer of all the kingdomes of the earth. But Christ denies it and answers: *Thou shalt worship the Lord thy God, and HIM ONELY shalt thou serve*, Math. 4. 10. Again the very scope of Religious Adoration is, to acknowledge the Godhead, and the properties thereof. And hereupon it must be given to God alone and consequently not to the creature, unless we will acknowledge a Godhead in the creature.

Here we are to remember two Caveats touching Religious Adoration.

First, if Adoration be given to the true God, with false and erroneous intention, it makes him an Idol. For example; if the body be bowed with this intent, to worship God out of the Trinitie as the Turke doth; or if he be worshipped out of the Sonne, with the Jew; thus doing we worship not the true God but an Idoll. The reason is because God is so to be conceived of us, as he hath manifested himselfe in his owne Word, and no otherwise. If otherwise, God is not conceived but an Idol or fiction of the braine: And the Adoration is not done to God, but to the Idol.

Secondly, to worship God, in, at or before an Image, is Idolatry and superstition: and God so worshipped is made an Idoll. For he that thus worships him, binding his presence, operation, and grace, to these places, to which God never bound himselfe or his presence, &c. God hath not appointed Images, to be pledges of these things, either by promise or commandement. Hence it followeth, that the man which worships God otherwise then he would be worshipped, or looks to be heard when God will not be heard, is an Idolater. Againe God, expressely forbids the worship of his majestie, in, at, or before any creature in heaven or in earth, *Deut. 4.16.17, 18, 19.*

But the Idolater in excuse of his sinne, is wont to pretend many things.

First, that when he worshippeth, he intends not to worship the Image, but God in the Image. To this we answer, that it matters not what his meaning is. For let him intend what he will, if God detesteth that manner of worship, it is not to be tendred unto him, in any sort. The Israelites worshipped not the Calfe it selfe but God in the Calfe, *Exod. 32.8.* Yet then *Moses* saith that they worshipped an Idoll.

Secondly, he alleadgeth that in the old Testament, God was worshipped before the Arke, and that there he promised to heare prayers of his people. *Answe.* The reason is not alike. For they had an expresse commandement given them by God touching Adoration before the Arke: and a promise that they should be accepted and heard. But the Idolater hath no such commandement or promise.

Thirdly.

Thirdly, he objecteth, that Subjects doe kneele downe before the Chaire of estate in the absence of the King or Queene, in token of subjection due unto them, and therefore much more may they to the Images of God, and Saints in heaven glorified.

Ans. This reason is also insufficient. For the kneeling before the Chaire of estate, is a meere civill Testimony of civill worship: and being referred to this end, to shew loyalty and subjection to lawfull Princes, it stands in force by the Commandement of God. But there is no such warrant from Gods Word, for bowing to Images; neither is it his will, that they should be tokens, and pledges of his presence.

The second sort of things that be, are the creatures: which must be distinguished into foure kinds. I. Wicked Spirits. II. Good Angels. III. Living men. IIII. Men departed.

Touching wicked Spirits or Divels, the Question is, What is the Adoration that is due unto them?

Ans. They are enemies of God, and accursed of him; therefore no honour or service belongs unto them, by his will and appointment. And for that very cause, we are to have no dealing with them at all. Nay, we are utterly to renounce, and abandon whatsoever things come from the Divell, or his instruments: namely, all spels, Charmes, Inchantments, &c. which serve to the working of wonders, and yet have no such vertue, given them from God for that end, either by creation, nature, word, or institution.

Now concerning the good Angels; If they did now appeare unto us, and we had certaine knowledge thereof, we might adore them. But how? onely with civill and sociall worship. For so we read, *Gen. 19. 1.* that *Lot seeing two Angels comming towards Sodom, rose up to meete them, and bowed himself with his face to the ground.* By which example it appeareth, that though Angels may be adored, yet not with religious, or that which is mixed with Religious worship, but with worship purely and meere civill. Whereupon it was, that the Angell refused the worship done unto him by *John*, saying, *See thou doe it not: I am thy fellow servant and one of thy brethren, &c.* Revel. 19. 10. I adde moreover, that sith at this day, the Angels appeare not unto us; we may not worship them at all, either in civill or religious manner, albeit we must ever have a reverent estimation of them.

As for living men Adoration meerely civill is onely due unto them; and that in respect of the gift of God, which we see to be in them, as also of their authority and place, which they have amongst men. This is expressly injoynd in the fifth Commandement, *Honour thy father, &c.* and confirmed also by the example of *Abraham* who stood up, and bowed himselfe before the people of the land of the Hittites. *Gen. 23. 7.* Provided alwayes, that this Adoration be according to the laudable custome of the countrey where they live.

But for worship either simply religious or mixt, it is in no sort to be yeelded them. Thus *Peter* (when *Cornelius* met him, and fell downe at his feet) refused to accept of the honour done unto him; which notwithstanding was not a divine, but a mixed kinde of worship, performed unto *Peter* in a reverent opinion of his person as being more then an ordinary man, *Act. 10. 25. 26.* In like manner *Mordecai* the Jew denied to worship *Haman*, because the honour which the King appointed to be given unto him, was an excessive honour, having some divine worship in it, such as was done to himselfe. Of the same sort, the kissing of the Popes feet which indeed is a civill worship, but mixed with religious. For it is tendered unto him, as to the Vicar of Christ and one that cannot erre; the like to which is not done to any Emperour or Potentate on earth.

Lastly, touching dead men or Saints departed, as *Peter*, *Paul*, and all the rest; all the worship we owe unto them, is no more but a reverent estimation of their persons, and imitation of their vertues, Religious or civill Adoration due unto them, we acknowledge none; because neither we have to deale with them, nor they with us. Therefore Romish Adoration of them we renounce, as flat Idolatrie; considering it gives unto them a Divinitie, making them present in all places, to know our hearts, and heare our prayers at all times, which is the prerogative of God alone.

Now for unreasonable creatures, no Adoration at all appertaineth to them but onely a reverent and holy use of them. For Adoration is a signe of Subjection of the inferiour to the superiour: but man is their superiour, and therefore he is to doe them no worship or service. And hereupon we justly condemne the Adoration of the reliques of Saints, of the bread and wine in the Sacrament, &c.

The third sort of things is the worke of the Creature, to wit, Images, Where if it be demanded, what Adoration is due to them? I answer, None at all. Reasons 1. We have an expresse inhibition to the contrary in the third Commandement, *Thou shalt not bow downe to them, nor worship them, &c.* 2. The superiour must performe no adoration to the inferiour. Now though it should be granted, that they were the Image of God, yet man is a more excellent image then they; and they are inferiour not onely to him, but even to the basest sort of creatures. The worm is one of the basest creatures upon earth, yet it is a work of God. The Image is a work not of God, but of man. Man therefore may as well in all reason, and better, worship the worme, then the Image.

CHAP. XII.

Of the outward Confession.



He fifth Head of Gods outward worship is *Confession*, I meane not the Ordinary or Ecclesiastical Confession, but that which is made before the Adversary Concerning which, there be many Questions commonly made.

I. Question.

Whether Confession of faith be necessary, and when.

Ans. That confession is necessary it appears by manifest testimonies of Scripture. 1. *Pet. 3. 15. Be ready to give an answer alwayes to every man, that asketh you a reason of the hope that is in you.* Here is a flat commandement for Confession. Againe. *Rom. 10. 9, 10. If thou shalt confesse with thy mouth, and beleve with thy heart thou shalt be saved. For With the heart man beleeveth unto righteousnesse and With the mouth man confesseth to salvation.* And *Mat. 8. 18. Whosoever shall be ashamed of me, in this adulterous generation, of him shall the Sonne of man be ashamed also, when he cometh*

commeth in the glory of his Father, with his holy Angels. This is granted of all Divines, save onely of some pestilent Heretickes.

The second part of the Question is, When Confession is to be made?

For answering whereof this must be remembered for a Ground, that there is a distinction to be made betweene Commandements affirmative, and negative. The Negative bindeth at all times, and to all times. For it is not lawfull at any time, for a man to doe evill. The Affirmative binds at, and in all times, but not to all times. For it commands a duty to be done, which neverthelesse is not all times to be done. For example: To give almes, is prescribed by an affirmative commandement, and yet almes are to be given onely at fit times, and occasions. Hereupon it pleaseth the Lord, to propound part of the Morall Law, in negative tearmes, because negatives are of greater force. Now Confession, being commanded not by a negative, but by an affirmative commandement, wee are not bound thereunto, at and to all times, but when just occasion is offered.

What then (may some say) are the especiall times, in which Confession is to be made before the Adversary?

Ans. There are two principally to which all the other may be reduced. The first when we are examined touching our Religion by them that are in authoritie, as by Magistrates, Princes, Iudges, &c. For at such time we are lawfully called to make Confession of our faith, and may doe it with boldnesse. Thus much the place before-named importeth, where we are enjoyned *to be ready to give an account, &c. 1. Pet. 3. 15.* that is, not to every examiner, but to those alone, who have power and authoritie given them of God for that purpose. And the same is implied in Christs speech to his Apostles, *Matth. 10. 19. And ye shall be brought before Governours and Kings for my sake, to witnesse to them and to the Gentiles.* And in this case not to make profession of our faith is in the effect to deny Christ, to scandalize the Church, and greatly to prejudice the trinth. The second time of Confession is, when in the want thereof, Gods glory is directly impeached the salvation of men hindred, and our neighbour offended and then we are necessarily to confesse, though no examination be made.

If it be here asked how we may be able to discern of this time The answer is by Christian wisdom, which teacheth us that when by our silence wicked men are emboldened to speak evill of Gods Word, and weake ones occasioned to fall from the Faith, then is the fittest time to stand in the defence, and maintenance of the truth. Out of these two times, and cases, Christians have libertie not to confesse, but may lawfully conceale their Faith; nay, (which is more) their persons; by changing their habit, and attire upon this ground, because the affirmative commandement doth not alwaies binde.

Here it is objected; First, that we are saved onely by Faith, and therefore confession is not necessary? *Answer.* We must consider Faith two waies. First, as an instrument created in the heart, whereby we apprehend and apply Christ with his benefits to our selves for our justification, and salvation. Secondly, Faith must be considered more largely, as it is a way, to bring us to life everlasting. Now in the first acception, it may truly be said that we are saved by Faith alone. For there is no grace of God, whereby we take hold of Christ, but Faith. But if we take it in the second sense, as a way to live, then we may truly say, that it alone saveth not, but Hope, Love, Repentance, Good workes, and all divine vertues. In this sense *Paul*, saith, *we are saved by Hope*, Rom 8. 24. because by it we wait for our salvation; and Hope is the way, in which all must walke, that looke to be saved. Again he saith; *Momentany afflictions doe work unto us an eternall waight of glory*, 2. Cor. 4. 17. But how? Not as causes but as wayes signes, and marks, that give us direction to our journies end. And thus the woman is said to be saved by bearing of children, 1. Tim. 2. 15. Which bearing and bringing up of Children is no cause but onely a way wherein she must constantly walke to glory, and though in mans judgement that may seeme a way of miserie and death, yet indeed it is otherwise if the children continue in Faith, Love, and Holinesse with modestie. Again the Apostle *James* saith, that *Abrahams Faith wrought together with his workes*, Jam. 2. which are likewise not to be understood, as working causes, but as testimonies and evidences declaring and manifesting that he was just in the sight of God.

Secondly, it is objected, that Confession of our Faith to God is sufficient. For so *S. Paul* seemes to say, Rom. 14. 22. *Hast thou*

then faith? have it with thy selfe before God: Therefore confession before man is not needfull. *Ans.* The Apostle speaks not of that faith, whereby wee are justified and saved, but of that which standeth in a perswasion, of the use or not use of things indifferent. And this a man may *keepe to himselfe*, that is, he may so use it, as he shall not thereby offend his brother. That commandement was given by *Paul* for those times, when men were not fully perswaded of the use of Gods creatures, as meates, drinckes, &c. but to these times it is not.

II. Question.

Whether it be lawfull for a man being urged, to goe to Idol service, and heare Masse, so as he keepe his heart to God?

Ans. It is not, and I proove it by the scope of the eight and tenth Chapter of the first Epistle to the Corinthians, where the Apostle disputes the Question, whether the Corinthians might goe into the Temple of Idols, and eate of meate offered unto them, in the meane time not partaking with Idolaters in the worship of the Idols? This he avoucheth to bee utterly unlawfull, and for that purpose tels the Corinthians, *That they cannot drinke of the cup of the Lord, and of the cuppe of Devils.* Now as this was unlawfull for them, so it is unlawfull for any Protestant, to goe to any Popish assembly, to heare Masse. Againe, God is the Creator of the Body and Soule; therefore he is to be worshipped in both; and consequently wee rob him of his due, when we reserve our hearts to him, and give our bodies to the Idols. To this purpose *Paul* exhorteth the Romans, to give up *their Bodies* a living sacrifice, holy and acceptable unto God, *Rom. 12. 1.* Which place utterly condemneth the error of some, who thinke, that God will bee content with the soule, and that they may bestow their body in the service of the Divell.

But against this Doctrine sundry things are alleadged. The first is, the example of *Naaman*, 2 King. 5. 18, 19. who said to the Prophet, *When I bow my selfe into the house of Rimmon, the*

Lord

Lord be mercifull to me in this thing. To whom *Elisha* answered *Goe in peace.* Here (some say) the Prophet gives leave to *Naaman*, to worship in an Idols Temple.

To this, there be sundry answers given, some affirme, that *Naaman* speaks onely of Civill, and Politicke worship; and not of Religious. For his office was to kneele downe in the Temple, that the King might leane upon his shoulder, when he worshipped the Idoll. And *Naaman* makes open protestation, v. 7. that he will worship no god, but the God of Israel.

Others answer, and that more truely, that *Naaman* doth acknowledge it a sinne, to goe to the house of *Rimmon*, and therefore hee craves pardon for it, at the hands of God twice together verſ. 18. and withall makes a vow, that hee will thenceforth offer, neither burnt offering, nor sacrifice to any other god, save onely to the Lord, and hereunto *Elisha* answereth, *Goe in peace.*

Yet further it is answered, that *Naaman* requesteth the Prophet to pray for him, that he might be constant in the service of the true God: and (in case he were drawne against his purpose, by humane frailtie, to bow againe before *Rimmon*, with his King) that the Lord in mercie would pardon his offence. And to this the Prophet yeeldeth, saying, *Goe in peace.* As if hee should say, *Goe to; I will pray for thee, to this end and purpose.* This text therefore gives no warrant for bodily presence in Idolatrous assemblies.

The second Objection. *Iehu* openly professed the worship of *Baal*, and yet he assembled, meaning nothing lesse, 2 King. 10. 18. And the Lord commends him, for his diligent execution of that, which was right in his eyes, verſ. 30.

Ans. *Iehu* is commended, not for his dissembling, but for his diligence in destroying *Ahab's* house, his religion, and the Priests, with all that belonged unto them; though in other matters belonging to the Service of God, he departed not from the sinnes of *Ieroboam*.

The third Objection. *Dan.* 3. 6. *Nebuchadnezzar* made a decree, that *whoſoever* would not fall downe and worship the golden Image, should the same houre be cast into the midst of an hot fierie furnace. Now wee doe not reade that any more refused to obey but three; and therefore it seemes, that *Daniel* did worship the Image, as well as others.

Ans. Daniel was not accused as the three children were, and for that cause, there is no mention made of his refusal. Again, put the case he had beene accused, yet the King tooke no knowledge of his accusation, because he was in favour both with him and the people.

The fourth Objection. *Paul* together with foure men, that had made a vow, yeelded to purifie himselfe, according to the law of *Moses*, because he would not offend the weake Jewes, *Act. 21. 24.* And yet that law concerning purification, as also the whole body of Ceremonies, was abrogated in the death of Christ. Now if he might doe that, which was unlawfull, for the avoyding of offence; why may not a man goe to Masse, and so prevent the scandall, which may be taken on the behalfe of the Papists?

Ans. It is true, that there was an end put unto the Ceremoniall law by Christs death; yet it was not at the first wholly to be abolished, but by little and little. Again, the use of ceremonies remained as a thing indifferent in it selfe, till the Temple of Jerusalem was destroyed by *Titus*, and the Church of the New Testament thoroughly planted, And till both these were accomplished, the use of the Ceremoniall law was no sinne; provided, that it were not holden or uged, as a thing necessary to salvation.

Now whereas it is said, that we may bee present at the Masse for the avoyding of offence; it may further be answered: first, that we are to doe our duties, though men be never so much offended: for it was the rule of Christ in like case, *Let them alone, they be the blind leaders of the blind, Mat. 23. 14.* Secondly, we ought not to doe evill, that good may come thereof.

The fifth Objection. The Masse is Gods ordinance, appointed by Christ, though now it bee corrupted by men. *Ans.* It is a most damnable Idol, yea worse then any Idol of the Gentiles, and the adoration performed therein, is most abominable, and hath more affinitie with grosse Gentilisme, then with the Institution of our Saviour Christ.

III. Question.

Whether any man especially a Minister, may with good conscience flie in persecution? and if he may flie, when?

Sect. 1.

This Question consisteth of two parts. Touching the first, Sundry men are of opinion, that it is utterly unlawfull to flie in persecution; as *Tertullian*, who had written a whole booke of this argument and besides him, certaine Hereticks named *Circumcelliones*, in that part of Africk, which we now call Barbaris, and some also of the sect of the Anabaptists. But the truth is, that sometimes it is lawfull to flie, though not alwayes. For prooffe whereof consider these reasons.

First Christs commandement, *Mat. 10. 23. When they persecute you in one City, flee into another.* If it be said, that this commandement was limited to the times, wherein the Apostles preached in Iewry, and therefore is temporary: I answer, No; for there cannot any texte of Scripture be brought, to shew that it was ever yet repealed. And the Apostles (who had received this commandement even after Christs Ascension, and the giving of the Holy Ghost) being persecuted, did flie from one place to another as we may reade, *Act. 9. 1. Cor. 11.* If it be alledged, that if this be a commandement to flie, then all must flie: I answer againe, that though the commandement be generall to all persons, and therefore every Christian may lawfully shun apparant danger: yet the same is particular in regard of circumstances, of time, and place. For though all may flie, yet there be some places and times wherein man may not use that libertie, as shall appeare afterward.

The second reason is taken from the example of many worthy men recorded in Scripture. *Jacob* the Patriarch fled from the presence of his brother *Esau* into Haran, to *Laban*, *Gen. 27.* and againe from thence to the land of his fathers, *Gen. 31.* *Moses*, after he had slain the Egyptian, fled out of Egypt into

Madian, where he lived forty yeeres, *Exod.* And this was no rash flight, but a worke of faith, *Heb.* 11. 27. *Obadiab* the governour of *Ahab's* house, hid a hundred men of the Lords Prophets, by fiftie in a cave, and fed them with bread and water, when *Iezabel* would have destroyed them, 1 *King.* 18. 13. *Eliab* being in feare of his life, fled from *Iezabel* into Mount Horeb, 1 *King.* 19. 3. Againe, in the New Testament our Saviour Christ being in danger, withdrew himselfe, *Ioh.* 10. 39: and that sundry times, till the houre of his Passion was come. *Paul*, when the Jewes tooke counsell together to kill him, was let downe by the brethren in a basket thorow a wall in Damascus, *Act.* 9. 25. And when the Grecians went about to slay him, he was brought by the brethren to Cesarea and sent to Tarsus, *vers.* 29. 30. Againe being in danger, hee used Christian Policie to save himselfe. For, by saying he was a Pharisee, he made a division betweene his accusers, the Pharises and Sadduces, and so escaped, *Act.* 23. 6, 7. And if that were lawfull for him to doe, then it is also lawfull for a man, by flight to save himselfe, in case of danger, whether hee be a private man or a Pastor.

Yet for the better clearing of the Answer, some allegations to the contrary are to be examined.

Objection I. Persecution is a good thing, and that which is good, may not be eschewed. *Ans.* Good things are of two sorts. Some are simply good, in, and by themselves; as vertues, and all morall duties: and these are not to be eschewed. Some againe are good onely in some respects. Of this sort are things indifferent, which be neither commanded nor forbidden, but are good or evill in respect of circumstances. And these may be eschewed, unlesse we know that they be good for us. Now, persecution being of this kind, that is to say, not simply good, but onely by accident, may be avoided; because no man can say that it is good or bad for him.

Objection II. Persecution is sent of God, for the tryall and good of his Church. *Ans.* First, evill things sent of God, may be avoided, if he shew a meane or way, how they may be avoided, For example: God sendeth sicknesse, famine, the plague and sword; he sends also meanes, and remedies for the preventing, and remooving of them, as Physicke and soode, &c. And these wee may lawfully use for the said purposes: and in like manner may persecution be avoided, if God offer meanes of escape

escape. Secondly, there is a two-fold Will of God, his *revealed* and his *secret* will. By his revealed will hee hath appointed, that in case of present danger, when meanes of escape he offered, they may be used. Now because they that flie lawfully, are assured of Gods revealed will, therefore in obedience thereunto they use the meanes to save themselves from danger. As for his Secret will, because it is unknowne, and therefore uncertaine to us, wee may not rashly presume thereof, and against his expresse will, refuse the meanes offered, but use them rather, till God reveale the contrary.

Object. III. To flie in persecution, is a kind of deniall of Christ, and against confession: hee therefore that flies, seemes to make no confession, but rather to deny Christ.

Ans. Christian Confession is double, *open*, or *implicit*. Open confession is, when a man boldly confesseth his faith, before the Adversary, even to the death. This is the greatest and highest degree of confession; and in it the holy Martyrs in former times, continued even to the losse of their lives, undergoing the punishment of death, inflicted upon them by the Adversaries of Christ Iesus, for the maintenance of the truth. Implicit, is when a man to keepe his Religion, is content to forsake his countrey, friends and goods. This is a second degree, inferiour to the former, and yet is a true Confession, acceptable to God. And under this kind, comes flight in persecution. Whence it appeareth, that lawfull flight in time of danger, is no denyall of Christ, nor yet against confession. For sometimes it pleaseth God, to call men to professe his Name and truth openly, by suffering: sometimes againe, not openly by suffering, but by flying: and this latter way, though it be not so high a degree, as is the former, yet it is indeed, and in truth in the measure, a true profession of Christ, and pleasing unto God.

Object. IV. Our Saviour Christ commands us *Fear not them that can kill the body*, Matth. 10. 28. Now if a man must not feare them, then he must not flie.

Ans. The text speaketh not of all feare, but of such feare, as tendeth to Apostasie, and causeth men to renounce faith, and good conscience. Again, it speakes of that feare, whereby man feareth man more then God. Thirdly, it speakes of such feare, as by which a man is urged to tempt God by doing some thing that is repugnant to his will, and that out of his calling.

Now

Now when the Question is of Flight in persecution, we understand not such a Flight. as tendeth to Apostasie, or argueth the feare of man, more then of God, or that is repugnant to Gods will, but that alone, whereby we use the means offered according to his appointment, lest wee should seeme to tempt him, and bring upon our selves unnecessary danger. And thus the first part of the Question is answered.

SECT. 2.

When a man
may flie.

The second is, concerning the Time, when a man may flie, Minister, or other? And for the better resolution thereof, wee are to remember, that there bee eight Conditions required in Christian Flight, especially that, which pertains to the Minister.

The first is, If there be no hope of doing good, by his abode in that place, where the persecution is. But while he conceives any hope of doing good, by teaching, preaching, or otherwise, hee may not flie. This, the Minister shall easily discern in Christian wisdom. To this purpose *Paul*, *Act. 18. 18.* having a while preached at Corinth, and finding that the Iewes detested him, and his Ministerie, intended a present departure thence. But the Lord appearing unto him by night, in a vision warned him to stay: *for* (saith he) *I have much people in this citie:* that is, many that are to be converted, and brought unto the faith. Every Minister in his place, must have a speciall care of furthering Gods Kingdome, whether it be by flying, or not flying.

The second Condition. Consideration must be had, whether the persecution be *personal* or *publicke*. Personal is that, which is directed against this or that mans person. Publicke, which is raised against the whole Church. If it bee directed against the person of the Pastor, he may use his libertie. For it may be, that his flight will bring peace to the Church.

But what if the people will not suffer him to fly? *Ans.* They should be so farr from hindering of him in this case, that they ought rather to succour and releve him. Thus when *Demetrius* had raised a tumult against *Paul*, under pretence of *Diana*, and he would have presented himselfe unto the people, in the common place: the Disciples suffered him not, *Act. 19. 23.*

And

And what care they had of his preservation, the same ought the people to have of their Pastor, in case of like perill. But if the persecution bee common to the whole Church, then he is not to flee. For it is necessary at such times especially, that those which are strong, should support and confirme the weake,

The third Condition. If there be in the Pastour a moderation of minde for he must take heed of these two extremities, that he be neither overcome with excessive feare, nor through over much confidence, run headlong into apparant danger. And that he may avoid these extremities, he must first pray unto God for wisdom, courage, and constancy: and secondly, use the consent and advice of the Church, for his direction in this behalfe; that all things may be done in wisdom.

The fourth Condition of lawfull flight is, that the Minister withdraw himselfe onely for a time, and not utterly forsake his charge and calling. Yet, if he be principally aimed at in the persecution, he may lawfully goe apart: and it is the dutie of the Church also, to see him conveyed away in safety, till the persecution be over. And thus doing he neither forsakes the Church, nor his calling; but onely useth the meanes of his preservation, for the keeping of faith and of a good conscience. This warrant our Saviour gives to his Apostles, *Mat. 10. 23. When they persecute you in one Citty flee into another.* The end of that commandment was that the Apostles might preserve themselves in safety, till they had preached the Gospel to all the cities of Israel, as the next wordes doe declare.

The fifth Condition. If after due triall and examination, he finde not himself sufficiently armed with strength, to resist, or beare the extremitie for then he may retire himselfe into some place of safety where he may live to the glory of God, keeping faith and a good conscience.

The sixth Condition is, If he be expelled, or banished by the Magistrate, though the cause be unjust. For subjection is simply to be yeelded, to the punishments, and corrections of Magistrates though we doe not alwayes tender Obedience to their commandments.

The seventh is, If God offer a lawfull meanes, and way of escape, and doth (as it were) open a doore and give just opportunity to flee. In this case not to flee (especially if he have
not

not strength sufficient to stand out) is tempting of God.

The eighth Condition, if the danger be not onely suspected, surmised and seene a farr off, but certaine and present. Otherwise the Pastor falls into the sinne of *Jonah*, who fore-casted dangers in his calling, and therefore prevented them by flying to Tarsus.

These conditions being observed, it may bee lawfull both for Pastor and people to flie in times of persecution.

Sect. 3.

In the next place may bee demanded, When a Pastor, or other may not flie.

For answer hereunto, the Signes of unlawfull flight are to bee considered, and they are principally foure.

The first, when God puts into a mans heart, the spirit of courage and fortitude, whereby hee is resolved to abide, and stand out against the force of all enemies. Thus *Paul*, *Act. 20. 12.* went bound in the spirit to *Jerusalem*. Where, though hee knew that bonds and afflictions did abide him, yet he would not be dissuaded, but uttered these words of resolution: *I passe not at all, neither is my life deare unto my selfe, so that I may fulfill my course with ioy, and the ministrations which I have received of the Lord Iesus, to testifie the Gospel of the grace of God.* This motion of the Spirit is not ordinary, yet in the time of hot persecution, it hath been found in many worthy instruments of Gods glory, as may bee seene in the Histories of sundry Martyrs, in the dayes of Queene *Mary*. But one especially (of whom I was credibly informed) that having this motion, not to stand out, and yet flying: for that very act, felt such a sting in his conscience, that hee could never have peace till his death.

The second signe is, when a man is apprehended, and under the custodie of the Magistrate. For then he is not to flie, because he must, in all his sufferings, obey the Magistrate.

Here a question is mooved, Whether a man that is imprisoned, may breake prison?

To this, Popish Schoolemen answer; that hee may, if the cause of his imprisonment be unjust. And sutable to this assertion, is the common practise of Papists, Wee on the contrary say, and that truly, that no man being in durance, may use any unlawfull

unlawfull or violent meanes to escape; for we may not, at any hand, resist the Magistrate in our sufferings. Servants are commanded to subject themselves with patience, unto the unjust corrections of their masters, 1. *Pet.* 2. 19. And this reason is given; *For it is thanks worthy, if a man for conscience toward God endure grief, suffering wrongfully.* The Apostles being in prison, used no meanes to deliver themselves; but when the Angel of the Lord had opened the prison doores, then they came forth, and not before, *Act.* 5. 19. And that which *Peter* and the other Apostles did, must Pastours and other men also doe, in the like case for Religions sake.

The third signe. When a man is bound by his calling and ministry so as in it, he may glorifie God and doe good to the Church by preaching, then they must not flie. For the duties of a mans calling, must be preferred before any worldly thing whatsoever, whether body, goods, friends, or life, &c.

The fourth signe. When God in his providence, cuts off all lawfull meanes and waies of flying, he doth then (as it were) bid that man stay and abide. I say lawfull meanes; because we may not use those that are unlawfull, but rather rest contented, and resigne our selves wholly unto Gods will and pleasure: We must not doe any evil that good may come thereof and of two evils, not onely, not the lesse, but neither of both is to be chosen. So much of Confession.

CHAP. XIII.

Of an Oath.

THe sixth head of Gods worship is an Oath: concerning which three questions are to be handled.

I. What an Oath is?

II. How an Oath is to be taken.

III. How farre forth it bindeth, and is to be kept.

Sect. 1.

I. Question.

What is an Oath ?

The nature of
an Oath.

An Oath, is a Religious, and necessary confirmation of things doubtfull by calling on God, to be a witnesse of the truth, and a revenger of falshood.

First, I call it a *Confirmation*; for so the Holy Ghost speaketh *An Oath for confirmation, is among men an end of all strife*, Heb. 6. 19.

Secondly, I tearm it a *Religious Confirmation*, because an Oath is a part of Gods Religion; and worship, yea it is sometimes put for the whole worship of God, *Isa 19. 27. In that day shall they sweare by the Lord of hosts*, that is, they shall worship the true God

Thirdly I adde a *Necessary confirmation* because an oath is never to be used in way of confirmation, but onely in case of meere necessitie. For when all other humane proofes doe faile, then it is lawfull to fetch testimonie from heaven, and to make God himselfe our witnesse. In this case alone, and never else, it is lawfull to use an Oath,

Fourthly, I say, *in which God is called upon as a Witnesse of the truth, and revenger of falshood*. This is added in the last place, because herein alone stands the forme and life of an Oath; that in things doubtfull, we call God as a witnesse of the truth, and a just revenger of the contrary. There be sundry kinds of confirmation, as the affirmation, the asseveration, and the obtestation. And by this clause, an Oath is distinguished from them all; because in it we call upon God to give witnesse to the thing avouched; but in the other three we doe not.

Now touching this last point of the forme and life of an Oath, three Questions are to be answered for the better clearing of the whole doctrine.

I. *Question*. Whether an Oath taken by creatures be a true Oath, and to be kept?

Ans^w. An Oath by creatures, is an Oath, though unlawfull
For

For though there be not in it a direct invocation of God for witnesse, yet when we call the creature to give testimonie, we doe then directly call upon God, because he is seene in them; and looke how many creatures there be in the World, so many signes are they of Gods presence. This answer Christ himselfe maketh, *Matth. 23. 21, 22. He that sweareth by Heaven sweareth by the throne of God and by him that sitteth thereon, that is, by God himselfe.*

II. *Question.* Whether an Oath by false gods, be a true Oath or no? for example, the Oath of the Turke by *Mahomet*; the Oath of *Laban* the gods of *Nachor*, that is, by his Idols: when as in them, there is no invocation of the true God of Heaven and Earth.

I answer, as before; Though it be not lawfull Oath, yet it is in value and effect an Oath for though that thing be a false god indeed by Which it is taken: yet it is the true God, in the opinion of him that sweareth. Thus *Mahomet* is to the Turke in stead of the true God, and is honoured of him as God: and therefore his Oath by *Mahomet*, is a true Oath. Thus when *Jacob* in the covenant that he made with *Laban*, swears by the feare of his father *Isaac* and *Laban* by the Idol of *Nachor*; *Jacob* accepted the Oath, which was tendred to him, in the name of a false god, which he would not have done, if it had not beene an Oath at all And hence the Case is plaine, that swearing by a false god is an Oath: And therefore bindeth the swearer in Conscience, though it be unlawfully taken.

III. *Question.* If in every oath God ought to be cited as a witnesse, how then can God sweare by himselfe, seeing none can witnesse unto him?

Answe. This description of an Oath, whereby the creature swears includes not that Oath, whereby God sweareth. For the end why God sweareth is to binde himselfe (as it were) with a bond unto man whereby he would have man to repute him a liar and no God, if he failes and keepes not his promise. Thus the Lord swears in his wrath, *Heb. 3. 11. If they shall enter into my rest.* The words of the Oath are to be understood with this clause *If, &c.* Then let me be holden as no God, or as a false god. And in this manner is God said to sweare, when he manifesteth to man, that he is content to be counted no God, if that which he avoucheth by oath, be not performed.

Further-

Furthermore in every Oath there be foure distinct things, First an asseveration of the truth, which should be avouched, though there were no oath taken, Secondly, a confession of the omnipotent presence, wisdom, justice, and truth of God; whereby we acknowledge that he is the searcher and knower of the heart: yea that he is both a witnesse, Iudge, and revenger of falshood, and lying. Thirdly, Praier, and Invocation, whereby God is called upon, to give testimonie to the conscience of him that sweareth, that he speakes nothing but the truth. These two actions of Confession, and invocation doe make an oath to be no lesse a true and proper part of Gods worship, then praier it selfe. Fourthly, Imprecation, in which a man acknowledging God the just revenger of a lye, binds himselfe to punishment, if he shall sweare falsely, or speake an untruth wittingly or willingly,

Now though these be the distinct parts of an Oath, yet all of them are not expressed in the forme of every Oath; but sometimes one, sometimes two of the principall, and the other concealed, but yet alwaies understood. For example, the Prophet *Jeremie* teacheth the children of Israel a forme of swearing, *Thou shalt sweare the Lord liveth*, *Jerem. 4.2.* In which there is expressed onely the second part, Confession and in that the rest are to be understood. Againe the words of *Ruth* to *Naemie*, *the Lord doe so to me and more also if ought but death depart thee and me*, are onely an Imprecation in which the other parts are infolded. So the Oath which God maketh, *Heb. 3. 11.* *If they shall enter into my rest*, is expressed onely by Imprecations and the other parts understood, though they be not mentioned. In common speech between man and man, it is usually avouched (though most wickedly) *If it be not thus or thus let me be hanged, I would I were dead, would I might never moove hence, &c.* Now this avouchment howsoever it may be taken, is in deede a forme of swearing, in value and force all one with the oath of God when he saith, *If they enter into my rest let me be no God, but a deceiver.*

Sometimes two parts of the foure are expressed, and the rest understood, *2 Cor. 1. 23.* *Now I call God to record unto my Soule.* Here Invocation with Imprecation, is uttered in speech, and the other two conceived in the minde. By these particulars, we see it usuall in Scripture, to propound formes of swearing,

by expressing some one, or two particular parts in stead of the rest; yet so, as the parts concealed be understood: for otherwise the oath is not formall and entire.

Sect. 1.

II Question.

How an Oath may be taken in a good and godly manner?

For the answering hereof, two Rules are to be remembered.

The first Rule. He that will take an Oath by the name of God, must sweare *in truth, in judgement, in righteousness*, Ier. 4. 2. Here three vertues are required in a lawfull Oath.

First, that it be made *in truth*. And we must know, that there is a double truth: the one, *of the thing spoken*; the other, *of the minde* wherein it was conceived. Truth *of the thing* is, when a mans speech is framed according to the thing, as it is indeede, or as neere as possibly may be; and that because God is truth it selfe. This is called by Schoolemen, *Logicall veritie*. Sometimes by reason of mens frailtie, this truth is wanting, because we know no things as they are. The truth *of the minde* is, when a man speakes or sweares as he thinketh, or is in conscience perswaded of the thing: And this the Schoolemen tearme, *Morall veritie*. Now, though the first of these two be wanting, yet the latter must necessarily be an oath, lest we fall into perjury.

The second vertue is *Judgement*, that is, prudence or wisdom. This Judgement requires discretion, and consideration principally of five things. First, of the thing in question, which is to be confirmed. Secondly, of the nature of the oath that is taken. Thirdly, of the mind and true meaning of him that sweareth. Fourthly of the particular circumstances, of time place, and persons, when, where, and before whom he sweareth. Fifthly, of the event or issue of the oath. All these are duly to be regarded that we sweare not rashly, or unadvisedly.

The third, is *Iustice*: wherein also care must be had of two things,

things. First, that the point to bee confirmed, be lawfull. And it is then lawfull, when it may stand with piety, and charity. Second, that the occasions of taking the oath bee also just: and they bee chiefly foure. I. When it may further Gods glory and worship: or serve to proove some doctrine of salvation, in whole or in part. II. When it may tend to the furtherance of brotherly love, or to the preservation of our neighbours life, goods, or good name: or further, to the confirmation of some league, covenant, or contract made betweene parties, upon good grounds, and for good and necessary purposes. III. When it serveth to relieve a mans owne private necessitie: as when one swaies to maintaine his owne good name, goods, or life: to confirme his owne faith and truth in contracts. An example hereof we have in *Paul*; who to confirme the Romanes, in the perswasion of his love and care of their salvation, faith, *God is my witnesse (Whom I serve in my spirit, in the Gospel of his Sonne) that without ceasing, I make mention of you, Rom. 1.9.* And againe, to keepe his owne credit and good name among the Iewes, *I say, the truth in Christ, I lye not, my conscience bearing me witnesse in the holy Ghost, Rom. 1. IV.* When the Magistrate doth exact it, by order of justice. This, though it bee a just occasion, and warrant of an oath, yet three Caveats are in it to bee observed.

First, that the oath be administred lawfully, not against pietie or charitie. Secondly, hee which takes an oath, tendred by the Magistrate, must sweare according to the minde and meaning of the Magistrate, who exacts the oath, and not according to his owne private intent. Thirdly, he must not sweare ambiguously, but in simple sense, so as the words of his mouth may be agreeable with that, which he conceiveth in his heart, *Psal. 15. 2.* And whatsoever oath is taken without observation of these Caveats, the same is not taken in truth, but in fraud and deceit. Popish teachers affirme, that in some cases, they may sweare in a doubtfull meaning: And this they practise in time of danger, when being converted before the Magistrate, and examined, they answer *Yes* in word, and conceive a negation, or *No* in their minds. A practice most impious, and flat against this excellent Rule of the Prophet, that a man should sweare in truth, judgement and justice.

The second Rule is, That the forme in which the oath is pro-

propounded must be a plaine, simple, and direct forme, wherein God is directly called to witnesse. For his worship is directly to be given to him, and therefore the oath also, being an Invocation of his name and a part of his worship is directly to be made.

That the meaning of this Rule may the better appeare, one Question is to be answered; whether in the forme of an oath; a man may not sweare, directly by creatures, and indirectly by God?

Most of the Popish sort, and some Protestants hold, that he may. But the truth is otherwise. *I say unto you* (sayes our Saviour *sweare not at all: neither by heaven---nor by the earth---nor by thy head, &c.* Matth. 5. 34. In which words, he forbids all indirect oathes, whereby men sweare directly by creatures, and indirectly by God: for so did the Pharisees. Againe if a man might sweare by creatures and conceale the name of God it would diminish his majestie, and authoritie, and much deceit might be used: for the swearer might say, that he sweare not, but onely used an obtestation.

Against this it is objected. I. That *Ioseph* sweare by the life of *Pharaoh*. Gen. 42. 25. therefore it may seeme, that oaths by creatures are not unlawfull. *Ans.* First, it may be said, that *Ioseph* sinned in so swearing: for therein he imitated the Egyptians, who sweare by the life of their Kings. Secondly, it may be answered, that *Ioseph* doth onely make an asseveration, and not an oath.

Object. II. The Church in the Canticles takes an oath by the Creatures, *Cant.* 2. 7. *I charge you, daughters of Ierusalem, by the Roes, and by the bindes of the field, &c.* *Ans.* It is no oath, but an obtestation whereby the Church calls the creatures, to witnesse her earnest affection to Christ. The like is made by *Moses* *Deut.* 30. 19. when he saith, *I cal heaven, and earth to record against you this day,* And by *Paul* in his charge to *Timothy*, 1. Tim. 5. 20. *I charge thee before the elect Angels.* In which and the like speeches, there is no swearing, but a kinde of citation, or summoning of the Creatures, as witnesses And there is a great difference betweene an oath, and an obtestation. In the Obtestation there is no more but a calling the creature to give testimony, the matter being already apparant and manifest. But in an oath where the matter is not so manifest, God is made not onely a

witnesse, but also a judge and a revenger.

Object. III. Saint *Paul* sweares by *his rejoycing in Christ*. 1. *Cor.* 13. 31. which rejoycing was a created passion, or a creature. *Ans.* That was also an obtestation or a word of avouchment; an asseveration, and not an oath. For it is all one, as if he had said thus: My sorrowes and afflictions, which I endure for Christ would testifie (if they could speake) that as certainly as I rejoyce in Christ, so certainly I die daily.

Object. IV. *Abigail* sware to *David* by the creature; *As the Lord liveth, and as thy soule liveth*, 1. *Sam.* 25. 26. *Ans.* The former part of her speech may be called an oath: but the latter is onely an obtestation, or earnest avouchment, joyned with an oath.

Now, although it be in no sort lawfull to sweare by creatures; yet when a man sweareth directly by God, he may name the creatures in way, and forme of an oath; specially if he make them as his pawnes, and pledges, set before God; that he may in justice be revenged upon him in them, if he lyeth and sweareth not a truth.

Sect. 3.

II. Question.

How farre forth doth an oath binde and is to be kept?

When an oath
bindes,

The answer to this Question is large: and therefore for order sake I distinguish it into two parts: and first I will shew when an oath bindes, secondly, when it bindeth not.

For the first; An oath taken of things certaine, lawfull, and possible, is to be kept, yea and binds alwayes, though it be rendered even to our enemies. To this purpose God hath given speciall commandement in sundry places. *Numb.* 30. 3. *Whosoever sweareth an oath, so binde his soule by a bond, he shall not breake his word; but shall doe according to all that proceeds out of his mouth,* *Mat.* 5. 33. *Then shall not forswear thy selfe, but shall performe thine oaths unto the Lord,* *Exod.* 20. 7. *Then shall not take the name of the Lord thy God in vaine;* that is, lightly and rashly. But Gods
name

name is taken in vaine, when an oath made of things lawfull and possible is not kept. *David* at the humble request of *Shemai* (who had before cursed him) pardons his fault for the time and sweares to him, that he should not die, 1. *Sam.* 19. 13. *David* made conscience of this oath, knowing himselfe to be bound thereby, and therefore till his death he kept it; onely he charged *Salomon* not to count him innocent. 1. *King.* 1. 9.

Now for the better clearing of the answer, we are to consider foure particular cases touching this point.

I. *Case.* What if a man take an oath by false gods, whether is he bound to keep it yea or no?

Ans. He is, and the reasons are these. First. from the like. There was a Question among the Scribes, and Pharisees, *Mat.* 23. 16. Whether a man swearing by the creature, were a debter or no? The Pharises taught that if a man sweare by creatures the oath did not binde; But *Christ* vers, 20. affirmeth, that he that sweares by the Temple, or by the Altar, or by Heaven sweares by God indirectly, and so takes an oath though not a lawfull oath; and thereupon remaines bound, and is a debter: now by proportion, he that sweares by false gods sweares by God indirectly, because the false God is, in the opinion of him, that sweares; a true God, and so his oath bindeth, and is to be kept. Secondly, *Abraham* accepts the oath that *Abimelech* tendereth unto him in the name of a false god, *Gen.* 21. 23. So doth *Jacob* accept of the oath made unto him by *Laban.* *Gen.* 31. 53. which they would not have done, if their oathes had not beene sufficient bonds to binde them to observation, and performance.

It will be said; he that admits of an oath by an Idoll, doth communicate in the sinne of him that sweareth. *Ans.* In case of necessitie, a man may admit of such an oath without sinne. A poore man, being in extreme want, borroweth of an usurer upon interest: It is sinne to the usurer, to take it: but it is not so in the poore man, who is compelled by the usurer to give interest: Thus the poore man doth use well the iniquitie of the usurer: So it is in an oath; A godly man may well use and take benefit by the wicked oathes of Idolaters, so farre forth as they shall serve for the ratifying, and confirming of lawfull covenants.

II. *Case.* If a man take an oath, and afterward endure hurt

or dammage by it, whether is he then bound to keepe his oath or no?

Ans. If the losse bee but temporary and private (the oath being made of a thing lawful) it must be indured. For *David* reckoneth it among the properties of a good man, *That hee sweareth, and changeth not, though it be to his hurt*, *Psal* 15. 4.

And here a difference is to be made betweene a *promissarie oath*, and a *single promise*. A single promise may bee reversed by the will, and consent of him, to whom it is made; but a promise made by an oath, is to bee kept, though losses and hinderances ensue thereupon. For, the reverence we beare to the name of God used in the oath, ought to bee of greater force with us, then any private hinderance or inconvenience, which may befall us, upon the performance of the same.

II I. Case. Whether doth an oath bind the conscience, whereunto a man is drawne by fraud and subtiltie?

Ans. If the oath be of things lawfull and possible, it bindeth and is to bee kept, though we were induced to it by deceit. *Isaiah* deceived by the Gibeonites, was brought to make Covenant of peace with them, and to bind it by an oath: Now, perceiving after three daies, that they had wrought it by craft, hee would not touch them, in reverence of the oath that hee had taken, *Iosh. 9. 18, 19, 20.* And about 300. yeeres after, when *Saul* had slaine certaine of the Gibeonites, the Israelites for the fact were punished with three yeeres famine: which could not bee stayed, till seven persons of *Sauls* house were hanged up in Gibeah, *1 Sam. 21.*

IV. Case. What if a man take an oath by feare and compulsion, is he to keepe it, yea or no? For Example. A man falling into the hands of theeyes, for the safetie of his life, is urged to take a solemne oath, that hee will fetch and deliver them some portion of money, and withall never disclose the parties: The oath being thus taken, the Question is, whether hee be bound to keepe it?

Ans. Some Divines are of opinion, that the oath is to bee kept, and some say no: but generally it is answered, that it must bee kept, because this feare did not abolish the consent of his will. But if it bee alleadged, that in so doing, hee shall hurt the Common-wealth, Answer is made, that if hee doe not *sweare* *secrocie*, hee may in probabilitie bring greater damage to the
weale

weale publick in the depriving of a member by the losse of his owne life. But it will be said, by this meanes he maintaines a theefe. *Ans^w.* Be it so; yet he remaines excusable, because that was not his intent: but onely to preserve his owne life, to the good of the Common-wealth.

Thus the most and best Divines doe hold. But for my part I leave it suspence though it seemes in likelihood, that the partie which sweares silence, doth after a sort maintaine theft and communicate with the sinne of the robber: and further gives occasion, that others may fall into the like hazzard and jeopardie of their lives. And so much of the first part of the Answer.

The second part of the Answer to this third maine Question followes, namely, to shew when an oath bindes not. An oath doth not binde in fixe Cases.

I. When it is against the Word of God, and tends to the maintenance of sinne. The reason is, because when God will not have an oath to binde, it must not binde: For an oath must not be a bond of iniquitie. Hereupon *David* having sworn a rash oath to destroy *Nabal* and his house, and being staid from it by the Lord, in the meanes of *Abigail*, he praiseth God in this manner: *Blessed be the Lord God of Israel, which sent thee this day to mee, and blessed be thy counsell, and blessed be thou which hast kept me this day, from coming to shed blood.* 1. Sam. 25. 32. 33.

II. If it be made against the wholesome lawes of the Common-wealth, because everie soule must be subject to the higher powers, *Rom.* 13. 1.

III. If it be taken of such persons, as want reason: as of children, mad-men. or fooles because they know not what they sweare: and there can be no binding of Conscience, when he that sweareth wanteth reason to discern what he doth.

IV. If it be made by those who are under the tuition of their superiours and have no power to binde themselves: as by children which are under the government of their parents. For these are part of their parents goods, and therefore not fit to undertake an oath, without their consens. Neither are they to choose a calling, to make a contract of themselves, but onely by the direction and advice of their parents; though some of the Popish sect doe erroneously teach, that a childe may bind himselfe by oath to become a Monke of this or that order, without content of parents.

V. If it bee made of things impossible: for then it is a vain oath.

V. If at the first it were lawfull and afterward become impossible and unlawfull. For such oathes God himselfe may bee said to reverse. Thus, if a man bind himselfe by oath to live in single life without marriage, and after findes that God hath not given him the gift of continencie; in this case, his oath becomes impossible to bee kept, and therefore being reversed by God, and becoming unlawfull, it may bee broken without impietie.

To the sixth, the Papists adde two other. The first, when the oath is made upon custome. And they put this example; If two men going out of a doore or over a bridge, the one sweares by God that hee will not goe first; likewise sweares the other: yet at the last after contention, one of them goes first. In this case, saies the Papist, the oath binds not. *Ans.* Custome cannot make that which is sinne, to bee no sinne; or perjurie, to be no perjurie: but rather doubles the sinne, and makes it above measure more vile and abominable: and they that give themselves to this usuall and customable swearing, cannot but oftentimes become guiltie of flat perjurie.

The second case is, when the superiour power, that is, the Pope, or other inferiour Bishops, give order to the contrarie, by relaxation or dispensation. *Ans.* It is false. For in every lawfull oath there is a double bond; one, of man to man, the other, of man to God. Now if, in the oath taken, men were onely obliged to man, the oath might bee dispensable by man: But seeing man, when he sweareth to man, sweareth also to God, and thereby is immediately bound to God himselfe; hence it followeth, that an oath taken, cannot have release from any creature. Therefore our Saviour Christs commandement is, *Thou shalt not forswear thy selfe, but shalt performe thine oaths, to whom? to the Lord, Mat. 5. 33.* And the oath that passed betweene David and Ionathau, is called, *The Lords oath, 1 Sam. 21. 7 and 1 Sam. 20. 8.* God will have the oath to binde, as long as seemeth good unto him; yea and cease binding, when it pleaseth him. And that which himselfe bindeth, or will have to be bound, no creature can loose; *The things which God hath covenanted, let no man separate, Mat. 19. 6.* And herein the Pope shewes himselfe to be Antichrist, in that hee challengeth power to dispense

pense with a lawfull oath, made without error or deceit of things honest and possible.

Out of this answer, another Question may be resolved; namely, when doth a man commit perjurie?

Ans^w. 1. When a man sweares that which he knowes to bee false. 2. When he sweares that which he meanes not to doe. 3 When he sweares to doe a thing which he also means to doe, yet afterward doth it not. In these three the not performing of an oath made, is flat perjurie.

That we may yet be informed concerning the sinne of Perjurie, one Question of moment is to be skanned. In Societies and Corporations, there be lawes and Orders; to the keeping whereof everie one admitted to an office, takes a corporall oath: Afterward it falls out upon occasion, that he breakes some of the said Statutes: The Question is, whether he be not in this case perjured?

Ans^w. Statutes are of two sorts: Some are principall or fundamentall, which serves to maintaine the state of that body or Corporation. Others lesse principall, or mixt, that serve for order or decencie. In the Statutes principall, the Law-maker intends obedience simply; and therefore they are necessary to be kept. But in the lesse principall, he exacts not obedience simply, but either obedience, or the penaltie, because the penaltie is as much beneficiall to the state of that body, as the other. The breach of the former makes a man guiltie of perjurie: but it is otherwise in the latter, so be it the delinquent partie be content to beare the mulct if it be imposed. Thus Students and others belonging to such societie, may in some sort excuse themselves from the sinne of perjurie, though not from all fault in breaking some of the lesser locall statutes, else few could live in any societie without perjurie.

Yet one more Question is propounded touching perjurie. Whether a man may exact an oath of him whom he feares or knowes will forswear himselfe. *Ans^w.* A private man must not: but a magistrate may, if the partie offer to take his oath (not being urged thereto) and be first admonished of the grievousnesse of the said sinne of perjurie. In the execution of Civill justice, Magistrates must not stay upon mens sinnes: *Moses* expected not the Israelites repentance, for their Idolatrie: but presently proceeded unto punishment. Neither must the pub-
like

like good of the common-wealth, be hindred, upon the likelihood, of suspition of a mansperjurie.

CHAP. XIV.

Of Vowes.

THe seventh head of the outward worship of God is concerning a Vow. All the questions whereof may be reduced to these foure.

I. Question.

What is a vow?

Ans. A Vow, is a promise made to God of things lawfull and possible. I call it *a promise* to distinguish a vow from a single purpose. For a purpose may be changed, but a vow lawfully made cannot. Again there is a great difference between these two: for in a vow, there is first a purpose to doe a thing: secondly, a binding of our selves to doe that we purpose. For this cause I tearme it *a promise* because it is a purpose with a bond, without which there can be no vow made.

In the next place I adde a promise *made to God*; not to Saint, Angel, or man. The reasons are these: First, a vow is properly the worke of the heart consisting in a purpose. Now God alone knowes the heart, and he alone is able to discerne of the purpose, and intent of the same: which no Angel, Saint, or other creature can possibly doe. Secondly, when the vow is made, none can punish and take revenge of the breach thereof but God. Thirdly, in the Old Testament the Jewes never vowed, but to God; because the vow was a part of Gods worship, Deut. 23. 21. *When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and so it should be sinne unto thee.* Where by this way, we may take notice of the superstition of the Popish Church, that maketh vowes to Saints, and Angels: which is in effect to make them gods, and to worship them as the Jewes worshipped God in the old Testament.

II. Quest.

II. Question.

Whether a vow be now in the New Testament or any part of Religion, or Gods worship?

The Answer is threefold.

First, if a vow be taken for a promise of morall obedience; the answer is, that a vow is indeede the worship of God, and so shall be to the end of the world. For as God (for his part) promiseth mercie, in the covenant of grace: so we in Baptisme, doe make a vow, and promise of obedience to him, in all his commandements, and therefore *Peter* calleth baptisme a *stipulation*, that is the promise of a good conscience to God. This promise once made in Baptisme, is renewed so oft as we come to the Lords Supper and further continued in the daily spirituall exercises of Invocation, and Repentance.

But it may be said, we are already bound to the obedience of the law by order of divine Justice, therefore we cannot further binde our selves. *Ans.* He that is bound by God, may also binde himselfe. *David* though he was bound by God in conscience, to keepe the Law, yet he binds himselfe freely by oath, to helpe his owne weaknesse, and to keep himself from falling when he saith, *I have sworn and will performe it, that I will keep thy righteous iudgements.* Psal. 119. 106. And the same bond is no lesse necessary, and behoofefull for us, if we consider how prone and ready we are to fall from the worship of God.

The second Answer. If a vow be taken for a promise of some ceremoniall dutie, as of Sacrifices, and oblations, or of giving house, lands, and goods to the Temple; then we must put a difference between the Old Testament and the New. In the Old Testament, the vow of such duties, was part of Gods worship; but in the New it is not and that for these Reasons:

First, the Iewish ceremonies were to the Iewes a part of Gods worship: but to us Gentiles they are not, considering they are all in Christ abolished, and none of them doe now stand.

stand in force by Gods law to us. Thus the Paschever was a ceremonie, or service appointed by God to be observed of the Israelites and their posteritie *Exod. 12 24, 25.* and therefore stood as a part of Gods worship to them for a perpetuall ordinance but to us in the New Testament, both it and other Le-gall ceremonies are abrogated, and we have onely two Sacra-ments, to be administred and received, as seales of the promises of God, and parts of his worship, Baptisme, and the Supper of the Lord.

Secondly that which is not commanded unto us by God, *in the name of Worship*, is no worship to us. Now the ceremonies of the Iewes are no where commanded to us in that name; and therefore it is vaine thing for any man to vow the observation thereof.

Thirdly, vowes of ceremoniall duties, did in a peculiar man-ner, and upon speciall respects, pertaine to the Iewes. Hereupon, when they vowed House, Lands, Goods, &c. to the use of the Temple, This they did, as being the Lords Tenants, of whom alone they held their possessions: and hereby they ac-knowledged and also testified their Homages and services due unto him. And this particular respect concerneth not the Church and people of the New Testament: whence it follow-eth, that they are not tied by the same bond to performe wor-ship unto God, by the vowes, and ceremonies gifts, oblations, and sacrifices.

The third and last part of the answer. If a vow be taken for a promise of some bodily and outward workes, or exercise; as fasting, giving of almes, abstaining from certaine meats, and drinckes, &c. then it is not any part of Gods worship, but onely an helpe, stay, and furtherance of the same. For first, we have libertie of conscience in Christ, to use, or not to use, all indiffe-rent things. Now Gods worship is not a thing of that nature, but absolutely necessary. Secondly, *Paul, 1, Tim. 4 8.* affirmeth, that *bodily exercise profiteth little, but godlinesse is profitable for all things*: It which words, he opposeth godlinesse to bodily exer-cise, and therefore godlinesse, or the worship of God, consisteth not in them.

But the words of *David* are alledged to the contrary, *Psal. 76. 11 Vowes and performe unto the Lord your God*. Where we have a double command; one to make Vowes, another to pay

pay them. To which I answer: first if *David* speaketh of the vow of all morall duties, then the Commandement concerneth every man; because the thing commanded, is a part of Gods worship. For it is as much as if he had said, Vow thankfull obedience unto God, and performe it. Again, if the place be meant of the vow of ceremoniall duties, then it is a commandement peculiar to the Old Testament, and so binds the Jewes onely: howbeit not all of them, but onely such as had just cause to make a vow: for otherwise they had liberty to abstaine from vowing, *Deut. 23. 12. When thou abstainest from vowing, it shall be no sinne unto thee.* Of one of these two kinds must the place alleadged necessarily be understood, and not of the third, which is of bodily exercise: for then it should reverse Christian libertie in the use of things indifferent: which no Commandement can do.

By light of this Answer, we may discern the error of the Popish Church, which maketh Vowes part of Religion, and the worship of God. Nay further, it teacheth that some vowes as namely those of Povertie, Continecy, Regular Obedience, to this or that Order, are workes of merit and supererogation, tending to a state of perfection, even in this life; and deserving a further degree of glory in heaven then the workes of the Morall Law.

III. Question.

When a vowe made doth binde, and when not?

Before I give answer to the Question I will lay downe this Ground

In making of a lawfull Vow foure conditions are to be observed

The first concerneth the person of him that voweth; that he be a fit person. His fitness may be discerned by two things First, if he be at his owne libertie (as touching the things whereof he makes a vowe) and not under the government of a superiour. Thus in the Old Testament, if a daughter had

made a vow, without the consent or allowance of her father, it might not stand in effect. *Numb.* 30.4, 5. Secondly, if the party keepe himselfe within the compasse of his calling generally, and particular. Hence it followes that Vowes of going on Pilgrimage, to worship this or that Idoll, in this or that place (for example, S. *James* of *Compostella*, and the Lady of *Loretto*, &c.) are utterly unlawfull: because such persons by this practice, doe leave their calling, and condition of life, and take upon them a calling not warranted by the Lord.

The second Condition is, concerning the matter of a Vow. It must be lawfull, possible, and acceptable to God. Hereupon it followes, that there be foure things, which cannot be the matter of a vow, the first is sinne. Thus the Jewes bound themselves with a Vow, *that they would neither eat nor drink till they had killed Paul* *Act.* 23. 12, 14. This their vow was nothing else, but a threatning of God himselfe, and therefore utterly unlawfull. Secondly, triyes, and light matters; as when a man voweth, not to take up a straw, or such like. And this is a plain mocking of God, thirdly things, impossible: as to flie, or to go on foot to *Ierusalem*. Fourthly, things meereley necessary: as to die which cannot be avoided.

The third, is touching the forme of a Vow. It must be *voluntary*, and *free*. And that it may be so, three things are necessarily required. First, that it be made in judgement, that is, with reason, and deliberation. Next that it bee done with consent of will. And thirdly with libertie of conscience.

Hence it appeares, that the Vowes of children, and mad-men, and fooles, or such are taken upon rashnesse, or constraint; also the vow of perpetuall abstinence from things *simply* indifferent, are all utterly unlawfull. For the first sort are not done upon judgement, the next, without due consideration, and the last are greatly prejudiciall to Christian libertie.

The fourth concernes the end; which is not to be a part of Gods worship, but onely a stay and prop, to futher and helpe us in the same. Now there be three particular ends of a vow

First, to shew our selves thankfull to God for blessings received. Secondly, to prevent sinne to come, by keeping sobriety and moderation; Thirdly, to preserve, and increase our faith, prayer, repentance, and obedience.

This ground being laid, the Answer to the Question propounded,

pounded, is this: When in vowing, wee observe the condition pre-required, the vow is lawfull, and consequently binds the party vowing, so as if hee keepe it not, hee dishonoureth God. But when the said Conditions doe not concur in the action of vowing, it becomes unlawfull, and the partie remaineth free and not bound to performance.

Heere by the way, a Question of some moment is made: Whether *Iephth* upon his Vow, did offer his Daughter in Sacrifice, or no? considering that it is plaine, even by the light of Nature, as also by the doctrine before taught, that a man is bound by the vow which he maketh.

This Question admitteth sundry answers, according to the divers opinions and judgements of men, upon the place written, *Judg. 11*. And my purpose is not to examine that which others have brought in way of resolution, but briefly to deliver that, which I take to be the truth. I answer therefore that *Iephth* did not offer his Daughter in Sacrifice upon his vow: but onely dedicated her unto God, after the manner of the Nazarites, to the end of her daies: to leade her life apart in a single estate. The truth of this answer will appeare by these reasons:

First, in the 37. verse of the chapter, the daughter of *Iephth* craves leave of her father, to goe apart into the mountaines, for two months space, to bewaile her virginitie. Where it may be observed, that shee went not to deplore the losse of her life, but her future estate and condition, because shee was (upon her fathers vow) to live a perpetuall single life. And why? Surely because (as the text saith, verse 39.) she had not knowne a man: and it was accounted a curse in *Judg*, for a woman alwaies to live unmarried.

Secondly, in the last verse it is said in our common English translation, that the daughters of Israel went yeere by yeere, to lament the daughter of *Iephth*. But I take it, it may bee as well, or better translated out of the Hebrew, *they went to * talke or confer with her*, and so to comfort her: and that this interpretation may not seeme strange, the very same word is observed in this sense, *Judg. 5. 11*. there shall they * talke or confesse of the righteousness of the Lord. Now if they went yeere by yeere to comfort her, then she was not put to death.

Thirdly, *Iephth* is commended by the holy Ghost, for the excellency of his faith, *Hebr. 11. 31*. and that out of the same

Leibnizius,
So it is ex-
pounded by
the Hebrew
Doctors.
Quintil de
Jud 11. 10.
Leibnizius.

hitorie. Now the commendation of his faith, and the unnaturall murder of his daughter cannot stand together.

But it will be said, that *Jephth* vowed, that whatsoever came out of his doores to meet him should be the Lords, and hee would offer it for a burnt offering, v. 31. *Ans.* The words may more truly be read thus; *or I will offer it in sacrifice.* And the meaning of the vow was this: That thing which first meeteth me, if it be a thing to be sacrificed, I will sacrifice: if not, I will dedicate it to the Lord. For it seemeth to consist of two parts, whereof the latter is coupled to the former, by a disjunctive conjunction as the Grammarians speake. In this manner, the word is elsewhere taken, so as it may either way be expounded. In the fourth commandment, *Exod. 10. 10.* in our common translation it is read, thou *and thy sonne and thy daughter*: but out of the Hebrew it may be translated either *and/or or.*

It will be said againe, that *Jephth* rent his clothes, because his daughter met him when he returned from the victorie. *Ans.* That was in regard of her vowed virginity: which was a curse among the Iewes. And besides that he had but one daughter, and by this meanes of sacrificing her, all hope of posteritie after him was cut off.

But it seemes, that Monasticall yowes of virginitie, by this example are lawfull. *Ans.* Indeed the custome of vowing virginitie began in those dayes: but they thought it not a state of perfection but rather an estate of miserie, as may appeare in that he rent his clothes, when she mette him; and the daughters of Israel went to comfort her, as being now in a wofull and miserable estate.

Vpon these Reasons I conclude that *Jephth* did not offer up his daughter in sacrifice, but onely set her apart, to live a single life, to the honour and service of God. And *Jephth* might know even by the light of nature, that it was a sinne to vow his daughters death, and a double sinne to kill her.

IV. Question.

Wheteer Monasticall or Monkish yowes binde or no?

To this the Papists answer affirmatively placing, the greatest part of their religion, in practice and observance of these yowes

That wee may know them the better, they are in number three. The first is the vow of continency; whereby a man renounceth Marriage for ever, and voweth unto God perpetuall virginitie. The second of Voluntary Povertie, which is, when a man giveth over all propertie of his goods, and binds him'selfe to live by begging. The third is, of Regular obedience when a man resignes himself in conscience, to be ruled by another, and to keep some devised order, in all actions, and duties, pertaining to religion.

Now the Question being, whether these vowes bind or no I answer in a word; they doe not, and that for these reasons:

First, they are flat against the Law of God, which I make manifest in the particulars. The vow of perpetuall chasticie, is expressely against Gods commandement, 1. Cor 7. 9. *If they cannot abstaine let them marry: for it is better to marry then to burne.* To this text the Papists answer, three wayes.

First, they say that this place of Scripture is onely a divine permission, and not a commandement: we reply againe directly, that it is a plaine commandement: For the intent of the Holy Ghost in that text, and in the whole Chapter is to ordaine a necessary remedie for incontinency, which *Paul* calls *burning*; and for the avoiding of fornication, which brings destruction to the soule. And for that purpose he speakes not in permitting manner, but in imperative tearmes, *Let them marry.*

Secondly, they answer, that the words concern onely incontinent persons, that commit fornication. We on the other side affirm, that they are not onely given to them that live incontinently, but to all persons which are subject to *burning*, which *burning* may be without incontinencie.

For the better understanding whereof, let it be considered that there be three distinct degrees of lust in man. The first is, when the temptation is first received into the minde. The second, when the same temptation prevaiileth, though with some resistance and trouble of the minde and conscience, which also, (though no outward offence as yet follow.) is a degree of burning. The third is, when the temptation so farre prevaiileth, that the heart and will are overcome, and the duties of religion, for the time utterly hindred, This is the highest & worst kind of burning. And if we consider these degrees well, it wil

easily appeare, that there may be burning without incontinent living.

Thirdly, they answer that this text speaketh not of persons that are free; but of those alone who are bound from Marriage by solemne vow, we contrariwise affirme and hold, that the words are generall, and plainly directed to all persons, bound by vow or otherwise and that appeares by vers. 35. where he saies *I speake not this to tangle you in a snare.* These wordes do shew, what *Pauls* minde was touching the vow of perpetuall virginity, For he leaves everie man according to Gods ordinance to his owne libertie willing none by *vow* to binde himselfe from the use thereof.

Now for the vow of Regular Obedience, that also is against the word of God, *1. Cor. 7. 17. Ye are bought with a price, be not the servants of men.* Where the Apostle forbids us to subject our hearts and consciences to the lawes and ordinances of men, in matters of Religion; and consequently overthroweth the vow of Regular obedience. For, in that a man binds himselfe to be ruled (in all things belonging to Gods worship) according to the will and pleasure of his Superiour, yea to eate, drink, sleep, to be cloathed, &c. according to a certaine Rule given and prescribed by him, whereas in regard of conscience, we are bound onely unto God,

Lastly, the vow of voluntarie Povertie, is also a plaine abuse of Gods owne ordinance and appointment, *Deut. 15. 4. That there should be no beggar in Israel.*

But it may seeme that this law is not perpetuall. For in the New Testament we reade that there were beggars, as namely one, that was laid at the gate of the Temple, daily to aske almes, *Act. 3. Ans.* This Law neither was then nor is now abrogated by God but the observation of it (at that time, and since) was much neglected: And the neglect of provision for the poore, is the cause of begging, and the vow of perpetuall povertie still remains as a manifest breach of Gods holy ordinance, not withstanding any ordinance that may be pretended to the contrary.

II. The second reason followes. Monkish vowes as they are against Gods commandement, so are they also against the Libertie of Conscience which we have by Christ touching the use of the creatures, and ordinances of God: as riches, marriages

ages, meates, drinks, and apparrell, *Stand fast* (saith the Apostle) *in the libertie wherewith God hath made you free*, Gal 5. 1. Again *Let no man iudge you in meate, or in drinke, or in respect of an holy day*, Coloss. 2. 16. In these places there is granted unto man, a free use of all things indifferent so it be in no case of offence.

Now in monkish vowes, those things which God hath made indifferent, and put in our libertie, are made necessary: whereas no ordinance of man can make things simply necessary, & parts of Gods worship, which he himself hath made indifferent, and left free to the will of man. And hence it was that the forbidding of meates, and marriages, were tearmed by the Apostle, *The Doctrine of Devils*, 1. Tim 4. 1.

But (some will say) doth not the civill Magistrate in our Common-wealth forbid the use of some meats? *Ans.* he doth But by his commandeiment he takes not away the libertie that we have in the use of things indifferent, but doth onely moderate it for the common good, which he may doe lawfully.

III. The third reason. Some of them are out of the power and abilitie of him that voweth; as the vow of perpetuall chastitie in single life. For our Saviour saith, *All men cannot receive this word, but they to whom it is given*, Mat. 19. 11. that is, Continencie is a gift of God, whereof all men are not capable, but those onely to whom he giveth it, when and as long as it pleaseth him; neither is it denied unto some, because they will not, but because they are not able.

Against this the Papist objecteth that we may receive any good gift of God, if we pray for it for Christ hath said, *Aske, & ye shall receive*, Mat. 7. 7. *Ans.* It is false. Gods gifts are of two sorts. Some are common to all that beleeve, and necessary to salvation; as Faith, Repentance, Obedience, the Peace of God. Some Again are speciall gifts not given to all, nor needfull to salvation, but peculiar onely to some; as health, wealth, continencie, single life, &c. Now the promise of our Saviour, *Aske and ye shall receive*, is meant of things necessary to salvation, and not of particular and speciall gifts. For some may pray for them, and yet never receive them. Thus Paul praied thrice, that the pricke in his flesh, the messenger of Satan might be removed from him, that he was not heard, nor his petition granted. And why? Because that which he praied for, was not a common

gift necessary to salvation, but a *speciall grace*, for the time of the temptation, where with he was presently assaule^d; whereupon answer was given, *My grace is sufficient for thee.*

And hence we learne, in what manner to aske things at the hands of God, when we pray. Such as are necessarie to salvation, we may aske absolutely and simply; but things that are lesse necessary, with this condition; If it may stand with the good will and pleasure of God.

Againe, the Papist alleadgeth an example of two married persons; the one whereof being smitten by the hand of God with the dead pallsie, the other must needs pray for the gift of continencie. *Ans.* In this case a married partie may aske it, and by Gods mercie obtaine it, because now there remaines unto him or her no other remedie. But it is not so with single persons, considering that they have another remedie, which is Marriage: and therefore they may not looke, or hope to obtaine such a gift.

Thirdly, they say, God hath given to all men sufficient aide and strength, that if they will use the meanes, they may have the gift of chastitie. For sufficient grace is given to all, though not effectually. *Ans.* It is false: there is neither sufficient nor effectually grace given to all, to live a single life, but it is a rare and speciall gift given onely to some. *Paul to Timothy* willethe *younger Women*, not to indeavour to forbearre when they have not the gift, but in want thereof to *marrie*, 1 Tim. 5. 14. Where hee takes it for granted, that they had no such power given them of God, to live in perpetuall chastitie, though they would.

I V. The fourth Reason. Popish vowes doe abolish that order, which God hath set in the Societie of mankind, to wit, that men should not onely serve him in the duties of the first Table, but in the duties of the second, by serving of men, *Gal. 5. 13. By love serves one another.* Againe, *Rom. 13. 10.* Love is called *the fulfilling of the Law*, because the Law of God is practised, not apart by it selfe, but in and with the love of our neighbour. Fro this order it followeth, that every man, beside the Generall calling of a Christian, must have some particular kind of life, in the which he must walke, and therein doe service to men: which if he refuse to doe, *he must not eat*; according to the Apostles rule, 1 *Thes. 3. 10.*

Now these vows make a separation betweene these two ; for they bring men into generall calling, but they utterly frustrate and make void the particular, and the duties of it ; so as a man keeping them cannot be serviceable to man, either in Church, or Common-wealth. Besides by the vow of pover- tie, the Apostles rule is disannulled, 1 *Tim.* 1. 16. which is, that if a man be able to maintaine himselfe, or have any kindred able to doe it, he should not be chargeable to the Church ; and so there might be sufficient almes to them that are truly poore.

V. The fifth reason they bring in againe Iudaisme : for Iewish religion by Gods appointment, stood in bodily rites, and outward ceremonies, actions, and gestures, yea in outward things, as garments, meats, & drinks. And their rule was, *Touch not, taste not*. From all which we are wholly freed by Christ.

VI. Sixtly, These vows are Idolatrous and superstitious : for they are made and observed with an opinion of Gods wor- ship of merit and of the state of perfection, whereas nothing can be made Gods worship but that which himselfe comman- deth. And bodily exercises are unprofitable, as *Paul* saith, and therefore they cannot be meritorious. And further to dreame of a state of perfection beyond the Law of God, is to make the Law it selfe imperfect : whereas contrariwise, the Law of the Lord is perfect, righteous, and pure, *Psal.* 19. 7, 8.

VII. Lastly, these vows are against the preservation of Nature : for by them, especially that of perpetuall chastitie, men are brought to destroy even their own bodies and lives, which they are bound to preserve, and maintaine, *Eph.* 5. 29. *No man ever yet hated his owne flesh, but nourisheth and cherisheth it*. The Apostle, even in his dayes, noted it as a fault, in the voluntary religion that then was taken up by some ; that for the mainte- nance thereof they spared not their owne bodies *Coloss.* 2. 23. And like unto that, is the practise of Popish Votaries, which tendeth to the ruine and overthrow of nature. and life it selfe.

The se be the reasons in the next place we are to consider the Allegations that are commonly made, in the favour, and de- fence of Popish vows.

And first it is objected in the Old Testament Vows were a part of Gods worship : therefore they are so to be holden in

the new. *Ans.* There is great difference betweene them. For first, they had their warrant out of Gods word: these have not so: nay there be expresse testimonies out of Scriptures against these Vowes.

Secondly, in their vowes there was alwayes right reserved to superiours, to reverse them, if they liked them not. But in Monasticall vowes, all right is taken from superiours. For children are permitted to vow, and their promises must stand against parents consent. And wives (according to the Popish doctrine) may vow, against the expresse consent of their husbands.

Thirdly, they were not perpetuall but ceased with the ceremoniall Law. But these are supposed to have a perpetuall equitie, that must continue till the end of the world.

Secondly, they alledge that which is written, *Matth. 19. 12. Some have made themselves chaste for the kingdome of heaven.*

Ans. The meaning of the text is not, that some have vowed single life, but there are some, who being assured that they have the gift of continencie, upon that gift, do endeavour to maintaine their present estate, that so they may the better serve God, and advance his kingdome both in themselves and others.

Thirdly, they object, *1. Tim. 5. 12.* where *Paul* speaks of certain yong women, which *have damnation, because they have broken their first faith*: that is, (as they interpret it) their vow of single life. *Ans.* The words are not to be understood of the faith of the vow: but either of that faith and promise, which was made to God in their Baptisme, or the faith and promise of service and releefe to be performed to the poore: and for the breach of either of these, they may be said to incurre damnation.

Fourthly, they say, Christ himselfe was a beggar, and therefore why may not we also be beggars? *Ans.* Though Christ was poore, yet was he no beggar. For he kept a familie and had a treasurer. *Indus* was the steward of his family, and bare the bagge, *Ioh. 13. 29.* And there was mention made of 300 pence, *Ioh. 6. 7.* which in likelyhood was in the bag that *Indus* kept: yea, of the money which he had, the Disciples are said to buy meate, *Ioh. 4. 8.* And though it was granted that Christ was a begger, yet it followes not that we should be so. For his povertie, was expiatorie, and part of his sufferings. So saith the Apostle,

posſible. *He being rich, for our ſakes became poore, that we through his povertie might be made rich; 2. Cor. 8. 9.*

Fiftly, they alledge. that the Diſciples forſooke all, and lived in povertie; and their example is propounded for our imitation.

Anſ. They forſooke all indeed, yet how? not for ever, but for a time; and that not by vow but onely in affection and diſpoſition of their hearts. For after they had forſaken all; we reade, that they came to their nets and boats againe, *Ioh. 21. 1.* Againe, the Apoſtle *Paul* ſpeakes of himſelfe and the reſt, when he ſaith, *Have we not power to leade about a wife being a ſiſter? 1. Cor. 9. 5.* By which it is plaine, that they put not away their wives.

Sixtly, *Mat. 9. 21.* *If thou wilt be perfect (ſaith Chriſt to the young man) go ſell all that thou haſt & give to the poore, and thou ſhalt have treaſure in heaven, and come and follow me.* Here (ſaith the Papiſt) our Saviour preſcribes perpetuall povertie, by expreſſe counſell. *Anſw.* The words are no counſell, but a ſpeciall commandement of triall, directed to this yong man. And the end of it was to diſcover unto him, his ſecret pride, and hypocriſie, in that he boated that he had kept all the commandements, when as indeed he knew not what they meant.

Laſtly, they object the example of the Recabites, who according to the commandement of their father *Ionadab*, would drinke no wine, nor dwell in houſes, nor build, nor plant, nor ſowe *Ierem. 35.* And the Lord approoveth their practice. *Anſ.* They did obey their fathers command in theſe things, as being things indifferent, but not as parts of Gods worſhip, in the doing whereof they placed Religion. And they obeyed it carefully, for this end, that they might inure themſelves unto hardſhip. Secondly, this their obedience, touching theſe things, ſtood not by any vow, much leſſe was it perpetuall. For then they ſhould have obſerved all the things which they vowed, equally, which they did not; for they diſpenſed with their fathers voluntary injunction for dwelling in tents; and as we reade verſe 1. *They came up for feare of the Caldeans that were in the land, and dwelt at Ieruſalem.*

And ſo much touching Popiſh Vowes: whereof to conclude this may be ſaid; That they are all, but a meere will-worſhip, ſtanding upon no ground or warrant of Gods Word, and therefore of no force to bind the conſcience of men but are to be holden, as they are in truth, wicked and abominable.

CHAP. XV.

Of Fasting.



He eighth Head of the outward worship of God is Fasting.

By *Fasting*, I understand the Religious Fast, which is joyned with the duties of Religion; and namely, the exercises of Prayer, and humiliation. Touching it there are three principall Questions to be handled in their order.

I. Question.

What is a Religious Fast?

Ans. It is a voluntary and extraordinary abstinence, taken up for a religious end; what this end is, we shall see afterward.

First, I call it *voluntary*, because the true and particular manner of fasting is not imposed, or determined, but left free at our owne libertie. Again I tearme it *extraordinarie*, to distinguish it from ordinarie fasting: which stands in the practice of temperance, and sobrietie: whereby the appetite is restrained in the use of meates and drinkes, that it doe not exceed moderation. Now this kinde of fast is to be used of all Christians at all times: whereas the extraordinarie is not daily and ordinarily to be practised, but upon speciall occasions, and at speciall times, in as much as it is more strait and severe abstinence then the other.

II. Question.

How a Religious Fast is to be observed?

Ans. For the observation of it, three things are required.

I. A just and weightie cause.

II. A Right manner.

III. Right ends.

The just cause
of a Fast.

Sect. 2.

Fasting is then to be used when a just and weightie cause or occasion thereof is offered. There be two just causes of a Fast.

The first, is when some judgement of God hangs over our heads, whether it be publick, as famine, pestilence, the sword, destruction, &c. or private. The prophet *Iosel* in the name of the Lord, calls the Iewes to a strait and solemne Fast; and that upon this just occasion, because the Lord had sent a great dearth upon the land, *Iosel*, 2. 14, 15, &c. *Hester* and her company fasted, when she had heard news of the intended destruction of the Iewes. *Est*. 4. 6. The people of Niniveh which were not Iewes, but forreiners in regard of the Covenant, when the prophet came and denounced destruction unto them for their sinnes, they generally gave themselves to fasting and prayer, *Iob*. 3. 5, 8.

The second cause of fasting is, when we are to sue and seek by prayer to God for some speciall blessing, or for the supply of some great want. Thus when *Daniel* desired to obtain the deliverance of the children of Israel, out of captivity in Babylon, he gave himselfe to fasting *Dan*. 10. 3. Thus Christ fasted, and spent the whole night in prayer unto God before he chose his twelve Apostles, *Luk*. 6. 12. And in like manner *Paul*, and *Silas*, when they were to found to plant Churches, used prayer and fasting, *Act*. 14. 23 because in these matters of so great importance, they looked for speciall direction from God himselfe. Lastly, *Anna* that sh: might be more fervent in prayer, fasted night and day in the Temple, *Luk*. 2. 37.

Sect. 2.

Sect. 2.

The second point is the right manner of fasting: which stands in three things.

The first is abstinence from meate and drinke: for therein consisteth the very nature of a Fast; and if that be wanting it is no Fast at all. Thus *Ester* commanding the Iewes to fast for her, bids them neither eate nor drinke for three dayes. *Ester.* 4.16.

The second is an abstinence from all delights, which may any way cheere and refresh nature. In this sort *Daniel* fasted three whole weeks of dayes, abstaining from all pleasant bread, flesh, wine, and ointments, *Dan.* 10. 3. So when *David* fasted, it is said that he lay all the night upon the earth, that he neither washed, nor anointed himselfe, nor changed his apparel, *2. Sam.* 12. 16, 20. In the solemne Fast of the Iewes, the bridegroom & bride *must come out of their chambers*, *Joel* 2. 15, 16. By these places it is manifest, that in a true Fast, there is required, not onely abstinence from meate and drinke, but from all delights, recreations, and other things that might refresh the nature of man. By this, the Popish fasting is justly reprooved; wherein, though men are injoynd to abstaine from flesh, yet there is given libertie to use other delicates.

The third thing in the manner of a Fast, is so farre forth to to abstaine from meate, and other delights, as the body may be thereby *afflicted*. *Ezra* proclaimes a Fast, and he gives a reason thereof, that himselfe and the people *might afflict themselves*, *Ezra* 8. 23. This *afflicting* of a mans selfe, is expounded by *Paul*, *1. Cor.* 9. 27. where he saith, *I beate downe my body and bring it in subjection*. Now though we must humble and afflict our bodies by fasting, yet we ought not to weaken, abolish or destroy nature; or do that whereby the strength of nature may be taken away. For such afflicting is forbidden, *Col.* 2. 23. And contrariwise, we are commanded by Christ, to pray for *daily bread*, that is, such food as is fit to sustaine our substances; and therefore we may by such exercises overthrow the same.

Yet for the better understanding of the manner of Fasting, three questions are to be answered.

I. *Question.* How long the fast must continue?

Ans.

Ans. The beginning and end of a Fast, is left unto our libertie. But it is so long to be kept, as the principall actions of the Fast, that is humiliation and prayer, doe continue. And though the beginning and end thereof be free to us, yet it is most meet and convenient, that solemne Fasts should begin in the Morning, and last till the evening. This was the usuall custome of the Church of the old Testament.

II. *Question.* Whether in the day of a solemne Fast, a man may eate any thing or no? and if he may, what? and how often?

Ans. We may eate, and that (if need require) once or twice. Howbeit we must here take with us these two Caveats: First concerning the quantitie of our meate; it must be lesse then ordinary, and onely that which is necessary to preserve nature, and no more: for if it be otherwise we abolish our Fast. Secondly, concerning the qualitie of that we eate; it must not be daintie and pleasant, but the meanest food, and such as hath least delightfomnesse, and delicacie in it. Thus *Daniel* fasted for three weeks of days, from morning to evening; in which time he ate but a small quantitie of meate, and that which was none of the daintiest, *Dan*, 10., 3.

These Caveats observed a man may lawfully take some sustenance even in the time of solemne Fast. For there is no kinde of meate but may then be eaten, quantitie and qualitie being observed. In the Old Testament, no cleane beast was forbidden to be eaten in the day of a Fast. And in the New, *The pure*, saith *Paul*, *Tit*. 1. 15. *all things are pure*. And the kingdom of God stands not in meates, and drinkes, but in righteousness peace and joy in the holy Ghost, *Rom*. 14.

III. *Question.* Whether all persons are bound to keepe the forme prescribed in the day of the solemne Fast?

Ans. All that are able, and can abstaine are bound. Yet because Gods worship stands not in eating, or not eating, some persons are here exempted.

First, all those that are weake, as children, aged persons, and those that are sickly. Secondly, they that by reason of the constitution of their bodies, doe finde themselves fit to pray, and heare the Word chearefully, when their stomacks are emptie. These persons may eate in the day of a solemne Fast, so that they observe the Caveat before remembered. It is not with us in these countries, as it was with the Jews: They could fast

fast one two, or three dayes together without any inconvenience; we cannot doe the like. And the reason is plaine. Men that live in those hot countries, have cold stomachs, and so may fast the longer: but in colder climates, such as ours is, in respect of theirs; men being of hotter stomachs, are not able to continue fasting so long as they.

The right ends
of fasting.

Sect. 3.

The third point is, concerning the right ends of a religious Fast; and they are foure.

The first is, to subdue the flesh, that is to bring the body, and so the bodily lusts into subjection to the will and word of God. By eating and drinking the body is made heavy, the heart oppressed, the senses dull; and the whole man unfit for the duties of humiliation, prayer, and hearing of the Word. *Luk. 21. 24.* That therefore this unfitnessse may be taken away, not onely the body it selfe, but the unruly lusts of the flesh are to be mortified and subdued, by this exercise of fasting.

The second end is, to stirre up our devotion, and to confirme the attention of our minds in hearing and in prayer. To this purpose, in the Scripture, fasting and prayer are for the most part, if not alwayes joyned together; because when the stomach is full, the body and minde are lesse able to doe any good duties and contrariwise, when abstinence is used, the heart is lighter, the affections in better order, the whole man more quick and lively in the service of God. For this very cause *Anna* is said to worship God night & day with fasting and prayer *Luke 2. 37.* And the intent of the holy Ghost there, is to commend her for the fervencie of her prayer which she testified in that by such exercises, she stirred up and increased the attention of her minde.

The third end is, to testifie the humilitie and contrition of our hearts, that is to say, our inward sorrow and grief for sin, and our repentance and effectuell turning unto God. Without this end, the fast is but a vaine ceremonie. And therefore the Prophet *Isaiah* calls upon the people, to turn unto the Lord with all their hearts, with fasting, weeping, and mourning; *Isaiah 66. 17.* *They shall vent their hearts, and not their garments, &c.* *Isaiah 66. 17.* The Prophet *Esaie* in like manner, reprooveth the Jewes, because when

when they fasted, they would afflict their soules for a day, and bow down their heads as a bulrush, and lie downe in sackcloth and ashes, but made no conscience to turn from their evill waies, *Iſa.* 58. 5, 6. Therefore their outward humiliation was but hypocri y.

The fourth end of a Fast is, to admonish us of our guiltines before the Lord, and to us put in minde of the acknowledgement of our sinnes whereby we become unworthy of any blessing, gift, or mercie, yea, unworthy to goe upon the ground, to breathe in the aire, to eate, drinke, sleepe, or injoy any other benefit. In a word, that we have deserved by our sinnes all the plagues and punishments threatned in the law against sinners. The malefactor in the day of assises, cannot give greater testimonie of the true confession of his guiltinesse, then by coming before the Judge with the rope about his neck; neither can we bring a more notable signe of our true humiliation before God, then by coming before him in the day of the solemne Fast, with open confession and proclamation of our guiltines both of sinne and punishment. Hence it was that in the Fast of Niniveh, not onely men, but even the beasts were forbidden to feede or drink water: for this very end, that the Ninevites might acknowledge their sins to be so great and heinous in the sight of God, that in regard thereof, not onely the reasonable creatures themselves, but also the beasts of the field, for their sakes, were unworthy of life and nourishment.

III. Question.

Whether Popish Fasts be lawfull and approved of God?

Answer. They are wicked and therefore neither approved of God, nor to be observed by man; and that for three speciall causes.

First, the patrons and maintainers of them doe appoint set times of fasting which are necessarily to be kept, upon paine of mortall sinne. And abstinence of flesh (with them) is made a matter of conscience. Now to prescribe set times necessarily to be observed is contrary to that libertie, which the Church

of God and the governours thereof have for this purpose onely upon speciall occasion. When the question was mooved to our Saviour, by *Iohns* Disciples, Why they and the Pharises fasted often, whereas his fasted not; Answer was given in this manner, *Can the children of the marriage chamber mourne, as long as the bridegroome is with them? But the dayes Will come when the bridegroom shall be taken from them and then shall they fast,* Mat. 9. 15. From whence we may gather, that times of fasting must be according to the times of mourning. For Christ gives them to understand, that they were to fast, as occasions of mourning were offered. As therefore there can be appointed no set time for mourning, no more can there be enjoined a set time of fasting; but must be left to the libertie of the Church to be prescribed, as God will give occasion. Again the Apostle reprooveth the Church of Galatia, for observing set dayes, and moneths, and times, and yeeres in way of Religion, *Gal. 4. 10.* *Montanus* the Heretick is thought (in Ecclesiasticall stories) to have beene the first that made lawes for set fasting. And the Churches of God in ancient times, fasted of their own accords freely, not inforced by law or commandement, but as time and occasion served.

*Euseb Hist.
Eccles lib 5. c 17.*

It is alleaged, that this doctrine seemes to challenge the Church of England of Heresie: for it apointeth and observeth set times of fast. *Ans.* Nothing lesse. For our Church enjoyneth and approoveth these times, not upon necessity, or for religious sake but for civill and politick respects: whereas the Romish Church holds it a mortall sinne to put off a set Fast appointed, so much as till the next day followiug.

The second reason. They of the Church of Rome, make a distinction of meats: for they wholly forbid flesh to be eaten upon dayes of fast, and allow white-meats onely then to be used, and that of necessitie. Now this difference of meates is partly impious, partly absurd and foolish.

Impious it is, because they make it for Religions sake: for since the coming of Christ, there is a libertie given to all men whatsoever to eat of all kindes of meats, without any distinction: commanding abstinence from nothing, which God hath created, to be received with thanksgiving. It is true indeed we hold a difference between meate and meate: but how? not in way of Religion; but in regard of repentance, and health, for civill

civill and politick uses, and respects. As for the other, we rest upon the Word of God, and hold it with *Paul*, a doctrine of *Divels*, to command forbearance of meates, in regard of conscience, *1. Tim. 4.3.*

But to this place of *Paul*, they give answer and say, that it is spoken of Hereticks, Such as the *Nanichees*, and *Novarians*, &c. were, that held meates in their owne nature unclean. We on the other side reply, and say, That this text condemnes those that make meates *any way unclean*: and that the *Papists* doe put this difference in way of Religion, and conscience; as appeareth by their strait prohibition of flesh as uncleane, and that for conscience sake. And this text they shall never be able to shift off: for it plainly condemneth any such distinction; seeing *to the pure, are all things pure*; and everie creature of God is good, and nothing to be refused, so it be received with thanksgiving. *1. Tim. 4.4.*

I furthermore this difference of meat is also foolish: for first, the light of nature; and common sense teacheth, that in such meates as they permit, there is as much delicacie, pleasure and contentment, yea, as much (if not more) strength: for example, in some fish, fruites, and wines, as is in flesh by them forbidden, Yea Saint *Paul* ascribes flesh even unto fishes, *1. Cor. 15.39. There is one flesh of men, another of beasts, another of fishes, &c.* Secondly, I call it foolish, because in their set fasts they forbid flesh, but permit divers wines, and the daintiest junctures that the Apothecaries shop can afford: whereas in a solemne fast, all meates, drinkes, and all other delights, of what kinde and nature soever, are to be forborne. For this was the practice of the Church in former times, to forbear not onely ordinary food, but soft apparel, sweete ointments and whatsoever it was, that served to refresh, and cheer the heart, as hath bene shewed.

The third reason the Church of Rome, giveth to their fastings, false and erroneous ends; as namely, to merit something at the hands of God, thereby to satisfie his justice for sinne, and to be true and proper parts of his worship. And that these are false and erroneous I proove it by these reasons:

First, they doe wholly frustrate the death of Christ, which is the onely thing in the world appointed by God, to be meritorious and satisfactorie.

Secondly,

Secondly, Fasting of it self is a thing indifferent, neither good nor evill: for though it be referred to a Religious end, which is the humbling of the soule; yet it is not good in it self, but onely in regard of the end. Neither is it any part of Gods worship, being so referred; but onely a prop and furtherance, serving (in the right use thereof) to make a man more fit for the duties of Gods service.

Thirdly, these ends, if they be well considered, cannot be the true ends of fasting as will appeare by this example: A beggar at our doores entreats an alms; we give it, and he receives it. But will any man say, that by begging he doth merit or deserve his alms? In like manner we are all beggars, that have nothing of our owne, neither food, nor raiment, nor any other blessing we doe enjoy; but all we have cometh unto us onely from God. Well, upon just occasion we give our selves to fasting, we pray earnestly unto him for mercie, in the pardon of our finnes. In this case, is it not great madnesse to thinke, that we by begging mercie, can merit mercie at the hands of God? But prayer (saith the Papist) as it is prayer, merits nothing, but as it is a good worke. *Ans.* Prayer as it is a good worke is no other then begging: and then it is impossible, that it should be meritorious, unlesse it be granted, that begging is meritorious: which cannot be.

These reasons considered, I conclude that Popish Fasts, which stand in force among them at this day, are wicked and damnable, and consequently to be abolished, if it were no more, but for the blasphemous ends, which they make of them.

And thus much touching this point of Fasting, as also concerning the other Heads of Gods outward worship.

CHAP. XVI.

Of the Sabbath day.



He fourth maine Question touching man, as hee stands in relation to God, is concerning the time of Gods worship wherein certain particular questions are to be resolved touching the Sabbath day.

The

The first and most principall of all the rest is this :

Whether it be in the libertie of the Church of God upon earth to alter the Sabbath day from the seventh day, to any other ?

In answering to this Question I will not resolutely determine, but onely propound that which I think is most probable.

First therefore, I answer negatively, That it is not in the Churches libertie to alter the Sabbath, from the Seventh day. The reasons are these :

I. Reason. The substance of the fourth Commandement is unalterable. Now the sanctifying of a rest upon the seventh day, is the substance of the fourth Commandement. Therefore the sanctifying of the rest of the seventh day, is unalterable in regard of any creature.

That the truth of this reason may appeare, two things are to be considered. First, what is changeable and temporary in the Sabbath : and then, what is morall and perpetuall.

Sect. 3.

The things which are temporary and ceremoniall in the Sabbath day, are these :

I. That rigorous and precise rest, prescribed to the Jewes, which stood in the strait observatiō of three things.

First, the Jew might not on the Sabbath goe forth, or take a journey any whither, for any matter or businesse of his owne. For of this, there was a speciall commandement given, *Exod. 16. 29. Tarry every man in his place, : let no man goe out of his place the seventh day,* namely, to doe any worke, or busines of his owne, whatsoever.

Secondly, the Jew might not kindle a fire upon the Sabbath day. For so saith the Lord by *Moses, Tee shall kinde no fire throughout your habitations, &c. Exod. 35. 3.* It will be then said How did they for meat and fire in winter? *Ans.* They prepared and dressed their meate, the day before : as they were commanded, *Exod. 16. 24.* And for fires in winter, if they had

any upon the Sabbath, it was necessary (as I suppose) that as they dressed their meat the day before, so they should then begin their fire also, which being then begun, might be preserved on the Sabbath.

Thirdly, the Iewes might not carry a burden. This the Lord did expressly forbid them by the Prophet *Jeremy*. *Thus saith the Lord, Carry no burdens on the Sabbath day, neither bring them in by the gates of Ierusalem, &c. Jer. 17. 21.* And *Nehemiah* charged the men of *Iudah*, with the prophanation of the Sabbath in that kind, *Nehem. 13. 15, 16, 17.* In these three particulars, stood the strict observation of the Iewish rest, which is altogether temporary, and doth not concerne the times of the New Testament; because it was onely typicall, the Sabbath being (in regard of that manner of rest) a figure of the most strict spirituall rest from all sinne, in thought, word, and deed, required of every true beleever.

I I. Againe, in the Sabbath this was ceremoniall and temporary, that it was a speciall signe betweene God and his people of the blessings that were propounded and promised in the Covenant, *Exod. 31. 13.* And these were principally two. First, it was a signe of their sanctification, to teach them, that as the Lord had set apart a day of rest, so he did and would sanctifie the observers thereof unto himselfe, by forgiving their sinnes, and receiving them into his favour, in and by the Messias to come. Secondly, it was ordained by God, to figure and signifie the everlasting rest of Gods Children, in the kingdome of heaven. Of this the Prophet *Esay* speakes, when he saith, that *from moneth to moneth, and from Sabbath to Sabbath, all flesh shall come to worship before God, Esay 66. 13.* And the author to the Hebrewes, *There remaineth therefore a Sabbathisme, or rest to the people of God, Heb. 4. 9.*

I I I. Furthermore, this was temporary in the Sabbath, that it was to be observed upon a set day, namely, the seventh from the Creation, and that with set rites and ceremonies. So saith *Moses*, *The seventh day is the Sabbath, Deut. 5. 14.* Againe, *On the Sabbath day, yee shall offer two lambs of a yeare old, without spot, and two tenth deales of fine flower for a meate offering, mingled with oyle, and the drinke offering thereof: the burnt offering of every Sabbath, beside the continuall burnt offering, and the drinke offering thereof, Num. 9. 10.*

IV. This also was Ceremoniall, that it was to be observed, in remembrance of their deliverance out of Egypt. *Remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, by a mightie hand and stretched out arme: therefore the Lord thy God commanded thee to observe the Sabbath day, Deut. 5. 15.*

Sect. 2.

Now, as there were some things temporary and Ceremoniall in the Sabbath: so there are some things in it perpetuall and morall, and those I take it are three especially.

First, that there should be a day of rest, in which man and beast might be refreshed after labour.

Secondly, that this day should be sanctified; that is, set apart to the worship of God. These two first are therefore morall because they are expressly mentioned in the Commandement touching the Sabbath.

Thirdly, that a seventh day should be sanctified to an holy rest, and that this holy rest should be observed in a seventh day. I say not, in this or that seventh day, but in one of the seven.

Now that this also is morall, it appeares by these reasons:

First, the Sabbath of the seventh day, was instituted and appointed by God in Paradise, before the fall of man, and the revealing of Christ; yea even then, when there was one condition of all men. This is plainly set downe in *Gen. 2.* as also in the fourth Commandement. And upon this ground it is manifest, that a Sabbath of a seventh day cannot bee a Ceremonie simply, considering the ordination thereof was in time long before all Ceremonies. If it be objected, that it was made a Ceremonie afterward; I answer, that the reason is naught. For Matrimony was ordained in Paradise, and afterwards made Ceremoniall, to signifie the spirituall union betweene Christ and his Church, and yet Matrimony is perpetuall: and so is a Sabbath of a seventh day. If it be againe alleadged, that God did then keepe a seventh day in his owne person, and afterward injoynd it to man by his commandement; I answer, that the institution of the Sabbath in Paradise consisted of two parts; Blessing and Sanctification; and the meaning of the Holy Ghost is, that God did both blesse it in regard of himselfe

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because he kept it in his owne person, and hallowed it also in regard of man, by commanding it to be sanctified and kept in performance of holy duties.

Secondly, the reasons of the fourth Commandement are generall, and the equitie of them is perpetuall, and they have this end to urge the rest of a seventh day. Let them be considered in particular. The first, in these words, *Six dayes shalt thou labour*. Which some take to be a permission: as if God should have said thus, If I permit thee six, thou shalt allow me a seventh. But they may be also taken for a commandement, injoyning labour in the six dayes; first, because they are propounded in commanding tearms: secondly, because they are an exposition of the curse laid upon *Adam*, *Thou shalt eate thy bread in the sweat of thy face*, namely, in the six dayes: and thirdly, because idlenesse, the spoile of mankinde, is there forbidden. This being so, there must needs be a seventh day, not onely of rest to ease them that labour in the six dayes, but also of an holy rest that God might be worshipped in it. The second reason is taken from Gods example: *For in sixe daies, the Lord made heaven and earth, &c.* That which the Lord himselfe hath done in person, the same must man doe by his commandement. But the Lord himself in sixe daies laboured, and rested the seventh. Therefore man must doe the same. This reason made by God to the creature must stand in force, till he reverse it: which yet he hath not done, nor doth. If then these reasons doe not onely inforce a rest, and a holy rest, but a rest on the seventh day; then this rest on the seventh day, is a part of the fourth Commandement: and consequently the Church cannot alter it from the Sabbath day because they cannot alter the substance of that Commandement which is eternall.

II. Reason. The Sabbath day in the New Testament (in all likelyhood) is tied to that, which we call the Lords Day and that as (I take it) by Christ himselfe. The reasons thereof are these.

I. The Sabbath day of the New Testament is called the Lords day, *Apo. 1. 10*. Now I Suppose (for in these points still we must goe by likelyhoods) it is called the Lords Day, as the last Supper of Christ is called the Lords Supper, for two causes. First, as God rested the seventh day after the creation, so Christ having ended the worke of the new Creation, rested

on this day from his worke of redemption. Secondly, as Christ did substitute the last supper in roome of the passeover, so he substituted the first day of the weeke in roome of the Jewes Sabbath, to be a day set apart to his owne worship.

II. The Church of Corinth every first day of the weeke, made a collection for the poore, as we reade, *1 Cor. 16.2.* and this collection for the poore in the primitive Church followed the Preaching of the Word, Prayer, and the Sacraments, as a fruit thereof, *Act. 2.42.* For these be Sabbath exercises, that went alwayes together in the Apostolicall Church. But it will be said, that collecting for the Saints, is a matter of indifferency, and may be done upon any day, as well as upon the Sabbath. To this I answer, that *Paul* commands the Corinthians to do it, as he had ordained in the Church of Galatia: whereby hee makes it to be an Apostolicall, and therefore a divine ordinance. Yea, that very text doth in some part manifest thus much, that it is an ordinance and institution of Christ, that the first day of the weeke should be the Lords day. For *Paul* commandeth nothing, but what he had from Christ.

III. Christ and his Apostles kept the first day of the week as the Sabbath. For Christ rose againe the first day of the week, and appeared to his disciples, *Ioh. 20. 19.* and eight dayes after he appeared againe to *Thomas*, vers. 26 which was the next first day of the weeke. And this hath bene the opinion of sundry ancient Divines. ^a *Cyrill* upon *Iohn*, saith that this eighth day was without doubt the Lords day, and so ought to be kept, because it is likely Christ himselfe kept it holy. And the same is affirmed and taught by ^b *Augustine*, and ^c *Chrysostome*. Again, the Apostles also kept it. For when the Holy Ghost descended upon them, they were againe assembled upon this day, *Act. 2. v. 1.* which I prove thus: The day of Pentecost was the first day of the week; for the Jewes were commanded to bring a sheafe of their first fruits, the morrow after the Sabbath in the passeover, *Levit. 23. 10. &c.* and betwixt that and Pentecost, they were to reckon fifty dayes. Hence it followeth, that the day of Christs resurrection, falling the morrow after the Jewes Sabbath, which is the first day of the weeke; Pentecost must needs fall on that day: and therefore the Apostles met that same day: and not they only, but also the whole Church gathered themselves together, and did celebrate

^a *Cyrill lib. 22. in Iohan. cap. 58.*

^b *Ad Casulanum Epist. 86. ad Ianuarium. Epi. 119. c. 12.*

^c *Sermon. 5. de resurrectione.*

this day with preaching of the Word, and admonition of the Sacrament, *Act. 20. 7.* And accordidg to this institution of Christ, and the examples of his Apostles, hath been the constant practice of the Church, from their times untill now.

IV. That which was prefigured, in that it was prefigured was prescribed: but the Lords day was prefigured in the eighth day, wherein the children of the Iewes were circumcised: therefore it was prescribed to be kept the eighth day. Thus the ancient fathers, by name *Cyprian* and *Augustine* have reasoned and taught. Againe, the day of Christs resurrection was figured by that day, wherein the stone which the builders refused, was made the head of the corner, *Psal. 118 ver. 24.* and in that it was prefigured, it was appointed by God. For then it appeared to be true which *Peter* saith of Christ, that *God had made him both Lord and Christ, Act. 2. 3* And the same may be said of the Sabbath of the New Testament, that it was in the figure preordained, and therefore limited and determined by our Saviour Christ unto the Lords day. Other reasons might be added, but they are onely conjectures: these be the principall.

III. Reason. God is Lord of times and seasons, and therefore in all equitie, the altering and disposing thereof is in his hands, and belongs to him alone, *Act. 1. 10. Times and seasons the father hath kept in his owne hand* Againe, Christ is called the Lord of the Sabbath. And *Antiochus Epiphanes* is condemned by the holy Ghost, because he tooke upon him to alter times, *Dan. 7. 25.* Besides that, *Daniel* saith, that it is God alone that changeth times and seasons, *Dan. 2. 21.* Now if it be proper unto God, as to create, so to determine and dispose of times, then he hath not left the same to the power of any creature. And therefore as the knowledge thereof, so the appointment, and alteration of the same, either in generall or particular, belongs not to the Church, but is reserved to him. The Church then, neither may nor can alter the Sabbath day. And this is the first part of the answer.

Seck. 2.

The Second is this, If the Church had liberty to alter the Sabbath, then this alteration must be made within the compass of the weeke, to the sixth, or fifth, or fourth, or second, or third,

third, or first day, and not to the eighth, or ninth, or tenth dayes without the compasse of the weeke. The reason is plaine. The Church of the New Testament, hath more knowledge and more grace, then the people of the Old Testament had; and in that regard, ought to have more zeale and greater alacritie in the worship of God then they had, that it may exceede the Iewes according to the measure of grace received. And thus, the first and principall question touching the Sabbath, is answered and resolved.

Sect. 3.

Now, before I come to the next, let us in the meane while see and examine the Reasons, that are brought against the answer presently made. First, therefore it is alleadged, that in the New Testament there is no difference of daies. For if we have or make difference of daies, wee are in truth no better then Iewes. That there is no distinction of dayes, they prove out of two places. The first is, *Col. 2. 16.* where the Apostle saies, *Let no man condemne you in respect of an holy day, or of the new Moone, or of the Sabbath Day.* The second, *Gal. 4. 10.* where the same Apostle reproves the Galatians, for observing daies, and moneths, and times, and yeeres.

Objections.

To this I answer, that both the places speake of the Feasts of the Iewes, and of difference of daies, that stands in force by the Iewish Ceremoniall law. *Paul* to the Colossians, warnes them to give no occasion to others whereby they might justly condemne them, for observing of daies in superstitious manner, upon opinion of holinesse and necessitie, as if mens consciences were bound to such observation. And he reproves the Galatians, for observing daies (as it is likely they did) not onely in the Iewish, but also in the Heathenish manner. To which purpose *Paul* saith, *v. 11. He is afraid of them.* His meaning was, because they placed their salvation (in part) in their Iewish observation of dayes, after they had beene informed touching their libertie in Christ, did thereby mixe the Gospell with the Law: and therefore he feared lest by that meanas Christ should become unto them unprofitable, and so his preaching to small or no purpose.

Again, they alleadg, *Rom. 14. 5.* where *Paul* saith, *One man*

esteemes one day better then another, and another man counteth every day alike. In which words the Apostle blameth not them which thinke all daies as one.

Ans. In the New Testament, all daies be as one, in regard of the aptnesse thereof to the worship of God: and yet there may be a difference of daies in regard of order: and this *Paul* nowhere condemneth. That we may the better conceive this distinction, we must consider a difference betweene the Iewes Sabbath and ours, which is this: That the Iewes Sabbath was both the time of the worship of God, and also a part of his worship. But the Sabbath of the new Testament, though it be a necessary time of Gods worship, yet it is not a part thereof. If it be said, that it is commanded, therefore it must needs be a part of Gods worship: I Answer; It is commanded, not as Gods worship for substance, but in respect of the duties of the worship, that are to be kept and performed in it. And hence it is manifest, that in regard of Gods worship, there is no difference of daies in the New Testament, but in regard of order.

Thirdly, they object, that *Paul* kept the Iewes Sabbath, as well as the Lords Day. For he and *Barnabas* came to *Antiochia*, and went into the Synagogue on the Sabbath day, *Act. 13. 14.* And againe, he and *Timothie* converted *Lydia* upon the same day, *Act. 16. 13.*

Ans. The Apostle did this upon very good ground, not because he held the observation of it as necessary as the other; but in regard of the weaknesse of the Gentiles and Iewes newly called. For the Church that consisted of such persons in those daies, was not yet fully perswaded and resolved of the abrogation of the Iewish Sabbath, and therefore, for the time, he yeelded to their weaknesse, and observed it as well as the other. But afterward when they were confirmed in that point, he forsaue that liberty, and taught the full abolishment both of it and other Ceremonies.

Fourthly, *Act. 18. 3, 4.* *Paul* is said to come to Corinth to *Aquila* and *Priscilla*, &c to work with them in their trade of tent-making: and further, it is said, that *he disputed in the Synagogue every Sabbath day*, that is, on the Iewes Sabbaths, and *subverted the Iewes and Grecians.* Hence it is gathered by some that *Paul* did onely keepe the Sabbath of the Iewes, and that both on the Lords day, and on the week dayes, he wrought with *Aquila* and *Priscilla*.

Ans.

Answer. I first, we must remember this Rule, that Charitie and Necessity do dispense with the Sabbath, and with Ceremonies. If a towne should be on fire, or if a citie or countrey should be presently assaulted by the enemy, in the time of the Word preached on the Sabbath day; the preaching of the Word, in these cases, must cease for a time, till by convenient helpe the fire be quenched, and the enemy be taken or driven back. Now whereas *Paul* in the ordinary dayes of the weeke made tents, and on the seventh too, not observing it, but the Iewes Sabbath; we must know, that he did it upon necessitie, for the salvation of the Iewes. For *Priscilla* and *Aquila* were Iewes unconverted, and Christ was not yet revealed unto them. And if *Paul* had but once named Christ, hee could have done no good among them. Yet afterward, when he saw better opportunitie at the comming of *Silas* and *Timotheus* from Macedonia, then hee could no longer containe himselfe, but *burned in the spirit, and testified to the Iewes, that Iesus was the Christ*, vers. 5. Now if there was cause why he did not speake of Christ for the time, then was there cause also why he did not make profession of a Sabbath. Secondly, I answer, though *Paul* did not then openly sanctifie the Sabbath: yet it is to be supposed, that he kept it privately by himselfe, reserving some speciall time for that purpose: and the contrary cannot be shewed.

The second Question touching the Sabbath.

How the Sabbath of the New Testament is to be observed?

Answer. In observing a Sabbath of the New Testament, there are two things required; a Rest, and a Sanctification of the same rest to an holy use. This Answer is made out of the very substance of the fourth Commandement, which is morall, and hath nothing ceremoniall in it. And the fourth Commandement (for substance) consists in a ceasing from labour, and a holy dedication of our self to holy use, that is, to the Worship and Service of God.

Sect. 1.

Rest.

Now touching the first point, the Rest of the Sabbath: there are three severall opinions, whereof two are contrary, and the third is a meane betwene both.

The first opinion is, that we are bound as strictly to keepe the outward rest of the Lords Day, as the Iewes were to keepe the Sabbath: and sundry men are of this minde. But I take it, this opinion is not warrantable. For (as wee said before) the Jewish manner of keeping the Sabbath in straitnesse, is a Ceremony. And if we be bound to keepe it as straitly as the Iewes did, then Iudaisme must still remaine, and the ceremoniall Law (at least in some part) must still be in force.

But in favour of this opinion, it is alleadged; First, that the fourth Commandement is a Law, given as well to Christians, as to Iewes and therefore it binds both alike. *An.* The fourth commandement bindeth Christians to keepe a seventh day for the Sabbath, both in respect of Rest, as also in regard of Sanctification thereof: but that it bindeth them to the same strait manner of keeping the rest, as it did the Iewes, we utterly deny.

Secondly, That the reasons used to enforce the Commandement, doe equally binde all: therefore the Commandement it selfe. *Answ.* It is true for the dutie commanded, but not for the manner of performance. Again, the reason alleadged doth not follow: for sometimes the holy Ghost used a reason that is perpetuall, to enforce a Ceremony. That *Levi* should have no part, nor inheritance among his brethren, was a Ceremonie commanded by God; and yet the Lord enforce it, with a reason that was perpetuall, namely, because himselfe was the part and inheritance of *Levi*, among the children of Israel, *Num. 18. 10.*

Thirdly, that the Sabbath is a signe (to beleevers in the New Testament) that God is their God, and they his people; and the same it was to the Iewes: therefore the bond is as strict to the one, as to the other. *Answ.* 1. Beleevers under the Gospell, have two onely signes of the Covenant, Baptisme, and the Lords Supper, and no more. 2. The Scripture restraineth the Sabbath, as a signe onely to the Iewes: *it is a signe betwene*

me & you in your generations, Exod. 31. 13. Again, v. 16 the children of Israel shall keep the Sabbath for an everlasting covenant.

3. The Sabbath was not a signe in the first institution in Paradise. For the Covenant of grace was made after the fall of man, and the signe thereof must needs be appointed after it: considering that before the fall, Ceremonies signifying sanctification, had no place. And this is the first Opinion.

The second Opinion touching the Rest of the Sabbath, is flat contrary to the former; namely, that on the Sabbath day (after the publike worship of God is ended, and the Congregation dissolved) men have liberty either to give themselves to labour, or to honest pleasures and recreations. This Opinion doth quite abolish one of the Commandements of the Decalogue. For it presupposeth all dayes to be alike, this onely provided, that the publike worship of God bee solemnly kept. Now this may be done in any day of the weeke, and there will be no need of appointing a set time for Gods service, if all dayes be equall, without any difference or distinction. But the fourth Commandement (for substance) is eternall, and requireth (upon paine of the curse) both rest from labour, and setting apart of the same rest, to the duties of holinesse and Religion. And if it command abstinence from ordinary labour, then much more from pleasures and recreations.

The third and last Opinion, holds the meane betweene the two former extremities, and that I take to be the best and safest. The substance hereof consisteth of these two conclusions.

I. That upon the Sabbath day of the New Testament, men are to rest from the ordinary labours of their callings. Thus much is commanded in the fourth Commandement. For the Rest it selfe was not a ceremony (as I said before) but the straight and precise manner of resting. Again, it is most necessary, that religion and the power thereof, should be maintained amongst Gods people: which cannot possibly be, unlesse men (at some times) set themselves apart unto it. The student that desires learning, doth not attaine unto knowledge, unlesse he so daily consecrate and devote himselfe to the studie thereof. In like manner, Religion cannot be preserved and maintained in the Church, except men doe wholly and continually employ themselves in the practice of the same. Furthermore, it is the liberty that Gods Law gives to servants, yea and to beasts, that

that they shall not be oppressed with labour by working on the Lords day; and this libertie is grounded upon the law of nature, and common equitie.

Here the common sort are wont to reply and say : If wee must rest from the labour of our callings the whole day, wee shall not be able to maintaine our selves and our families. To which it may be answered, that they which gathered Manna onely in the sixe dayes, had as much as they, that gathered it on the seventh day; and that which they gathered the seventh day, did not remaine sweet, but stanke and perished. They therefore which rest on the Sabbath day, must not be distracted with needlesse cares, but live by faith, and depend upon Gods providence for meat, drinke and cloathing. And the labour of the calling then used, when it is expressly forbidden by God, bringeth rather a curse with it, then a blessing. Againe, such persons must remember, that *Godliness hath the promises of this life and the life to come*, 1 Tim. 4. 8. and if they will *first seek the kingdome of God and his righteousness, all things necessary shall be cast unto them* in way of advantage, Mat. 6. 33. Therefore if they keep his Commandement, & rest upon the seventh day, God in mercy will give a blessing, and they shall no lesse receive from him their daily bread, in that day, then in another.

II. *Conclusion.* In this Rest, sundry kinds of workes may be done, and that with good conscience, principally two:

The first are workes both *holy, and of present necessity*. And they are such as cannot bee done before or after the Sabbath. These are likewise of two sorts: The first are those, that doe necessarily pertaine to Gods worship, so as without them God cannot be worshipped. Of this kind is the Sabbath dayes journey, *1 Et 1. 12.* allowed among the Jewes to the people, to goe and heare the Word preached. Thus we read, that the Shunamite went ordinarily upon the Sabbath and new Moone, to the Prophet, to heare him. For when she demanded leave of her husband, to goe to the Prophet, he asketh her, Why wilt thou goe, seeing it is neither new Moone, nor Sabbath day? *2 King. 4. 23.* Of the same sort were the killing and dressing of sacrificed beasts, in the time of the Law; whereof our Saviour saith, *Have ye not read in the Law, how that on the Sabbath dayes, the Priests in the Temple breake the Sabbath, and are blamelesse?* *Matth. 12. 5.* The next sort of workes of present necessity, are those

those that belong immediately to the preservation of the temporall life of man and beast, or that serve to the good estate of them both. Such are the workes of mercie: as the watering of cattell, *Mark. 12. 11.* the drawing of a beast out of a pit, *Luke 14.* and such like.

The second kinde of workes, that may be done upon the Sabbath, are workes of *Christian libertie*, out of the Case of necessitie. These were such as the Iews might not doe, and yet we in the New Testament may doe them. For example: provision and dressing of meate, making fires, and carrying of burdens. Yet upon this libertie men ought not to gather, that they may doe what they will, because they must cease from the ordinary execution of the workes of our callings. For the word of God giveth no such warrant: men are in this case, to submit themselves to his will expressly revealed, and to use their libertie according to the same.

Here two cases are propounded.

I. *Case.* Whether we may not lawfully use recreations' on the Sabbath day, as shooting, bowling, hunting, hawking, wrastling, &c.

Answer. I take it, we are not denyed to rejoyce and solace our selves upon this day. For to some men, at some times, recreation may be more necessary then meate, in case of weakenesse, for present preservation of health. And though not in that regard, yet being well used it may be a furtherance to men, in the performance of the duties of godlinesse, as well as in the duties of their calling. But this rejoycing must be, such as was the rejoycing of the Iewes, *Nehem. 8. 12.* which was onely spiritual, and in the Lord. For they rejoyced onely for this that they understood the law of God, that was taught them.

But as for the recreations and pastimes aforenamed, as bowling and such like they are not at this time to be used. My reason is this: That which is the more principall and necessary, namely, labour in the execution of a mans calling, is forbidden: recreation therefore which is for labour, must cease on that day, when labour ceaseth. Again if the duties of the ordinary vocation, other wise lawfull & commendable, be therefore forbidden, because they destroy the rest commanded, and take up the minde, that it cannot be freely employed in the affaires of God, then much more are workes of pleasure forbidden, because

because they doe same things much more, though otherwise in themselves they be not unlawfull. *Object.* Servants must have recreation, otherwise how shall they bee able to worke in the weeke day? *Answer.* True; but their recreation must be granted them in the daies of labour. For recreation pertaineth not to rest, but to labour, and is therefore used, that a man by it may be made more fit to labour.

II. *Case.* Whether men upon occasion, may not do a work of their callings, in the morning or even of the Sabbath day, as Trades-men, for example. I answer that they may, so be it they observe foure Caveats. 1. That the worke done, be no scandall to any person. 2. That it withdraw not the minde of the worker or any other, from sanctifying the Sabbath, either publicly or privately. 3. That it may be not a worke of gaine, but a work of mercy, or tend to a work of mercy. 4. That it serve for the immediate preservation of life, health, or goods. Of life; thus *Elias* continued his flight from *Iezabel* many Sabbaths together, *1 King. 19.8.* And the reason is good: the Sabbath was made for man (saith Christ) that is not for the hurt, but for the good of man. Of health; and thus our Saviour Christ visite the sicke, *Ioh. 5.3.* and cured the blind man upon the Sabbath, *Ioh. 2.14.* By whose example, the Physician and the Chirurgeon may lawfully goe, not onely to give necessary counsell, but to minister necessary physicke, and doe cures. Lastl^y, of goods which are in present danger of losing. Thus Christ would have the Oxe presently pulled out of the pit, *Luk. 14.5.* and the Ship on the shore full fraught with wares, requires present helpe, if it be in apparent danger of sinking. Thus much concerning the first thing required in the observation of the Sabbath.

Seck. 2.

Sanctification
of Rest.

The second thing, required in the hallowing of the Sabbath of the New Testament, is the Sanctification of Rest, which is nothing else, but the dedicating of it to a religious use, that is, to the practice of Divine worship. This sanctification, is either publike, or private.

The publike, is the solemne performance of spirituall works, commanded in the second and third Commandement, and tending

tending to publike worship. And this may be reduced to foure principall heads. 1. The reading or preaching of the Word, when the Minister publicly in the Congregation assembled, doth faithfully deliver unto the people sure and sound doctrine, and applies the same as necessitie requireth, and occasion serveth, to the edification and salvation of all and every hearer in publike audience: and the people on the other side, doe reverently and attentively heare the same Word read and preached. 2. The administration of the Sacraments according to Gods institution, by the Ministers of the Church lawfully called. 3. Publike prayer, wherein the Minister calleth upon the name of the Lord; and the whole congregation, in fervent affection, lift up their hearts unto him, and in mind give assent to the prayers made in the name and behalfe of them. 4. Collection and giving of almes for the reliefe of the poore, whether they be captives and strangers, or those that dwell among us, the sicke, the needy, orphans and widdowes, and such like. Vpon these foure heads, doth stand the whole publike worship of God. For prooffe and declaration hereof, reade these places, *Nehem. 8. Añ. 2. 42. Añ. 13, 14, 15. Añ. 16. 13. Añ. 10. 7. 1 Cor. 16. 1, 2, &c.*

Private sanctification (which serveth to answer the second opinion) stands in these things 1. That every man in the beginning of the Sabbath, in the morning, doe privately prepare himselfe to the publike service that followeth, by private prayer, by examination and humbling of himselfe before God, in respect of his particular sinnes. This the wise-man exhorteth unto, when he saith, *Take heed to thy foot when thou entrest into the house of God, Eccle. 4. 17.* and his meaning is, that before a man betaketh himselfe to the publike congregation, there to performe service and worship unto God, he should looke into his heart, and examine his affections and thoughts, that hee come not unprepared: which duty though it be alwayes to be done, yet principally on the Sabbath day. The children of Israel rose up early, in the morning on the Sabbath day, to offer burnt offerings and peace offerings to an Idoll, *Exod. 32. 5, 6.* much more ought we, &c. And it is said of our Saviour Christ, that he arose very early in the morning before day, and went into a solitary place to pray; and the day following was the Sabbath, when he preached in the Synagogues, *Mark. 1. 35, 36.*

2. That

2. That when the congregation is dissolved, we spend the rest of the Sabbath in meditation and conference of the Word before preached, and of the creatures. Thus it is said of some that heard *Paul* preach, that they received the Word with all readiness, and *sought the Scripture whether those things were so, Act. 17. 11.* And the whole 92 Psalm was penned, that it might be a song of the Sabbath, and it contains nothing but a meditation of the workes of God. 3. That men privately exercise themselves in the workes of charitie, and mercy as in visiting the sick, in making peace betweene those that are at discord, in releiving the poore, in teaching and instructing the ignorant, in comforting those that are distressed and comfortles, *Neh. 8. 12. Then all the people went to eat and to drinke, and to send part abroad to the poore, and to make great ioy.*

The Third Question touching the Sabbath.

When the Sabbath doth begin.

To this some doe answer, in the evening, and some in the morning. My answer is this, that the Sabbath of the new Testament amongst us, is to begin in the morning, and so to continue till the next morrow, and not in the evening, till the evening.

The reasons be these. 1. The Sabbath is to begin, when other ordinary dayes begin, according to the order and account of the Church wherein we live. 2. It was the practice of Christ and the Apostles. For Christ, (as it hath beene thought of ancient times) consecrated the Sabbath, in that he rose from the dead early in the morning, when the first day of the weeke began to dawne, *Matth. 28. 1.* and therefore it is fit that the Sabbath day should then begin when he rose, forasmuch as it is kept in remembrance of his resurrection. The same was the practice of the Apostles. For *Act. 20. 7.* the first day of the week the Jews came together at Troas in the morning, and there *Paul* preached from that time till midnight, being the next morning to depart, having stayed there as is plaine out of the 6 verse seven dayes. In that text I note two things. First that the night there mentioned was a part of the seventh day of *Pauls* abode at Troas. For if it were not so, then

then he had stayed at least a night longer, and to more then seven dayes, because he should have staid part of another day. Secondly, that this night was a part of the Sabbath which they then kept. For the Apostle keepeth it in manner of a Sabbath, in the exercises of piety and divine worship, and namely in preaching. Yea further he continueth there till the rest was fully ended: *He communed with them till the dawning of the day, and so departed, v. 11.* Besides this text, *David* saith in his Psalm of the Sabbath, that he will declare *Gods loving kindeesse in the morning, and his truth in the night, Psal. 92. 2.* making the night following a part of the Sabbath.

Again this doctrine it is alleadged, first, that the Sabbath is to begin in the evening, because in the first of *Genesis* it is said sixe severall times, the evening and the morning made the first day, and so the second, and third, &c.

Ans. First, in that text when it is said, the evening and the morning made such and such dayes, by the evening is understood the night, and by the morning the day, and the evening was the end of the day, and the morning the end of the night. This exposition is ancient, and yet in Scripture we find not one place where the evening is put for the night. Secondly, I answer that the collection from that place is of no force. For thus the reason must needs be framed: That which God did in appointing of dayes, the same must we doe in using of them. But God in appointing of dayes, began the day at the evening. *Ergo,* &c. The consequent is false. For the case is otherwise in the constitution of time, then it is in the use of time constituted: and there is not the same reason of things in doing, as there is of the same things in being and use. Thirdly, this did not bind the Jewes. For they in all likelihood began their Sabbaths in the morning. Indeed their solemne feasts, as the Pascheover and such like, began and were kept from evening to morning, as we may reade, *Levis. 23. 5.* But their ordinary Sabbath was kept from morning to morning. Where it is, that *Saint Matthew* calls the dawning of the first day of the weeke, the end of the Sabbath of the Jewes, *Matth. 28. 1.* and there is nothing (I take it) that can be brought to the contrary.

It is objected that *Moses* saith *Levis. 23. 32.* *From even to even shall ye celebrate your Sabbath.* *Ans.* The words must be understood of the feast of reconciliation, being the tenth day of the

the seventh moneth, which was solemnized & kept from even to even. And it is called a Sabbath, because it was by speciall commandement appointed to be kept as the Sabbath day. and that in two respects. First, because it was to be kept holy by the Iewes, in humbling themselves and offering Sacrifices, *vers.* 27. Secondly, because upon that day it was not lawfull to doe any servile worke upon the paine of death *vers.* 25. 30.

Againe, it is alleadged that *Ioseph* of Arimathea could not embalme Christ, by reason that the Sabbath was at hand, and this was the evening. I answer that the Iewes Sabbath there meant, concurred with the day of their Pasleover, and hence it was that their Sabbath began in the evening.

By this that hath been said, the answer to the third Question is plaine, to wit, that in the New Testament the Sabbath is to begin at the morning, and so to continue to the next morning, and not as some suppose to begin at the even, and continue till the next even. And thus much touching the speciall Questions of Gods worship, as also generally concerning those that belong to Man as he stands in relation to God.

The end of the Second Booke.



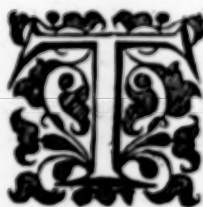
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THE THIRD BOOKE

of the Cases of Conscience, concerning Man, as he stands in relation to Man.

CHAP. I.

Of the Nature and differences of Vertue, and the Order of the Questions.



Hus farre we are proceeded in the handling of two sorts of Questions, whereof some do concerne man as he is considered apart by himselfe, without respect unto another: some againe concerne man, as he stands in the first relation, namely, to God.

Now we come by order, to speak of the third and last head of Cases propounded by the Conscience of man, as he stands in the second relation, to man. And under this Head are comprehended all those Questions of Conscience, that are incident to the lives of men; and which do belong unto man, as he is a member of some Societie, whether it be a Family, the Church, or the Common-wealth.

For the better and more orderly proceeding in this discourse, some convenient Subject or Matter is to bee propounded, whereunto all the questions that follow may fitly be reduced. Now of all other, the most convenient Subject in this kinde, is *Vertue*: and therefore according to the differences of Vertue, we will distinguish the Questions into these severall sorts.

But before we proceed to particulars, it shall not be amisse to speake somewhat generally of Vertue, so farre forth, as the knowledge thereof may give light to the things that follow.

Touching Vertue, two things are briefly to be remembered: first, what it is; and then, what be the distinct kinds thereof.

Vertue is a gift of the Spirit of God, and a part of regeneration, whereby a man is made apt to live Well.

I call it first, a gift of the Spirit of God, because in whomsoever it is; whether in Christians or in the Heathen men, it hath the

nature of a gift that floweth immediatly from the Spirit of God. And this I put in the first place, to confute the received error of the wisest Heathen Philosophers, which call Vertue an habit of the minde, obtained and confirmed by custome, use, and practice.

Secondly, I call it such a gift, as is also a *part of regeneration*; and this is added for two causes.

First, that we may put a difference betweene Christian and Heathen vertues. For, howbeit the same vertues in kinde and name, are and may be found, both in them that professe Christ, and those also that are ignorant of the true God; yet they are in them after a diverse manner. For in Heathen men they are the gifts of God, but not parts of regeneration and new birth: but in those that bee true Christians, they are indeed not onely the gifts of Gods Spirit, but also essentiall parts of regeneration.

That wee may the better yet conceive this difference, wee must understand, that the grace of God in man, is two-fold; *restraining* and *renewing*.

Restraining is that, which bridled and restraineth the corruption of mens hearts, from breaking forth into outward actions, for the common good, that Societies may bee preserved, and one man may live orderly with another. Renewing grace is that, which doth not onely restraints the corruption, but also mortifieth sinne, and renews the heart daily more and more. The former of these is incident to Heathen men; and the Vertues which they have, serve onely to repress the act of sinne in their outward actions: but in Christians, they are graces of God, not onely bridling and restraining the affections, but renewing the heart, and mortifying all corruption. And though those vertues of the Heathen bee graces of God, yet they are but generall and common to all: whereas the vertues of Christians, are speciall graces of the Spirit, sanctifying and renewing the minde, will and affections. For example, chastitie in *Ioseph* was a grace of Gods Spirit, renewing his heart; but chastitie in *Xenocrates* was a common grace, serving onely to curbe and restraints the corruption of his heart. And the like may be said of the justice of *Abraham* a Christian, and of *Aristides*, a Heathen.

Secondly,

Secondly, I adde this clause, to meet with an error of some learned Philosophers, who taught, that the very nature of Vertue standeth in a meane, or mediocritie of affections. This that they say is true in part, but not wholly. For the mediocrity, of which they speake, without renovation of affections, is nothing, and therefore all vertues, that are not joynd with a renovation and change of the affections, are no better then sinnes. This point the Philosophers never knew: and hence it was, that they stood onely upon a mediocritie, defining a man to bee truly vertuous, that did wisely observe a meane betwene two extremes.

Lastly, I say that this gift of God *makes a man fit to live well*: In which clause standeth the proper effect of Vertue; which is, to make those in whom it is, to lead their lives well. And by this we are advertised, to take heed of the opinion of Philosophers, concerning some particular vertues. For their morall discourses, they give both the name and the nature of Vertue to these things, which are either false & counterfeited vertues, or indeed none at all. For example, *Aristotle* makes *Vrbanity* a vertue which is indeed a sin, being nothing else, but a dexterity in mocking and descanting upon mens persons and names: and so it is reckoned by *Paul* amongst grievous sinnes and vices, which are to be avoided, *Eph. 5. 4*. Again, the Philosopher calls *Magnanimity* (whereby a man thinks himselfe worthy of great honors, and thereupon enterpriseth great things) a Vertue; which notwithstanding is to be holden a flat vice. For by the Law of God every man is to range himselfe within the limits of his calling, and not to dare once to goe out of it. Whereas on the contrary, the scope and end of this vertue (as they terme it) is to make men to attempt high and great matters above their reach, and so to goe beyond their callings. Besides, it is directly opposit to the vertue of humility, which teacheth that a man ought alwayes to be base, vile, and lowly in his owne eyes. The Prophet *David* clears himselfe of this sinne, *Psal. 31. 1*. when he saith, *Lord, I am not high-minded, mine eyes are not haughty, I have not walked in things that be great and above my reach*. Furthermore, no Vertue must make us to forsake good life: but every one serveth for this end, to make us fit to live a godly life.

The next point to be considered is; What be the kinds of vertue.

vertue is either in the mind of man, or in the will. The vertue of the mind, is prudence. The vertue of the will, is that that orders mans will, and it is two-fold: for it respecteth either our selves, or others.

That which respecteth our selves, is conversant about two maine things in the heart of man, the revenging, and the lusting power. That which respecteth the revenging power, is *Clemency*: which standeth in the ordering and reforming of the raging power of Anger. The next, which respecteth the lusting power, is Temperance.

Vertues that doe respect others, are either concerning contrite, as Liberality, or concerning Equity. And these consist partly in doing of equity, as Iustice; partly in defending and maintaining it, as Fortitude.

Now according to this distinction of vertues, the Questions of Conscience are to be distinguished, in this sort: Some of them concerne Prudence; some concerne Clemency; some Temperance; some Liberality; some also concerne Iustice, and some Fortitude. Of all which in order.

CHAP. II.

Of Questions concerning Prudence.



Here are two maine Questions of Conscience, which concerne Prudence.

I. Question.

How man should practise Prudence or Wisdom?

This I acknowledge, is a high point in the life of man, and such, as cannot be resolved as it ought, without great deliberation; notwithstanding I will doe mine endeavour to answer something.

Concerning Prudence, there are sundry things to be considered.

First, what is the beginning of the practice of this vertue; and that in a word, is the Feare of God. This feare standeth principally

principally in two things, the first is, a reverent awe of the Majesty of God in all places, and at all times, whereby we are resolved, that whosoever we are, we are in his presence, & whatsoever we thinke, speake, or do, it is wholly & perfectly known unto him. The second is, a resolved care to walke as in the presence of God: that is, to keepe his commandments, & to yeeld obedience unto his Majesty in all things. Now that this feare is the beginning of wisdom, it appeares by sundry places of Scripture, Psal. 111. 10. *The beginning of wisdom, is the feare of Iehovah*, Prov. 3. 7. *The beginning of knowledge is the feare of the Lord: fooles despise wisdom and understanding*. Moses telleth the children of Israel that herein stood their wisdom and understanding before the eyes of all people, that they observe & practise all the ordinances and judgements of God, which he had commanded them, Dent. 4. 6. And David professeth of himself, that by his daily meditation in the Law of God, and keeping his commandments, he became wiser then his enemies, Psal. 119. 98 *Tea, of more understanding then all his teachers*, vers. 99. yea further, *more prudent then the ancient*, vers. 100.

Secondly, we must consider the Rule of Prudence, and that is, spirituall understanding, whereby we are enabled to know and conceive spirituall truth and falshood, good and bad. This Saint Paul wished unto the Church of Coloss. when he saith, *We cease not to pray for you, and desire, that ye might be fulfilled with knowledge of his will, in all wisdom and spirituall understanding*, Col. 1. 9. and the same Apostle exhorting the Romanes to give up their bodies a living sacrifice, holy and acceptable unto God, and not to fashion themselves like unto this world; he makes the ground of his exhortation, and consequently the rule of their obedience thereunto, *the renovation of their minds or understanding*, to this end, *That they might proove, what is the good will of God, acceptable and perfect*, and answerably do & performe the same, Rom. 12. 2. And his reason is good; because though prudence be the rule of all vertues, as the ancient Philosophers among the heathen have affirmed, yet it selfe must be ruled by a higher rule, which they knew not, namely, by spirituall understanding and knowledge, according to the Word of God.

Thirdly, we are to consider what is the practice of Prudence, and wherein it consisteth.

In the practice thereof, two actions are required: the one is, *Deliberation*; whereby according to spirituall understanding, we enter into advice what is good and bad, what truth & falsehood, what is to be imbraced and done, and what not. The other is, *Determination*; whereby we resolve upon former deliberation, to imbrace, to doe, to follow, and pursue the best things in every kinde. And therein stands the very nature and forme of true Christian prudence, when a man upon due consideration of things and actions, together with their properties and circumstances) proceeds to a holy and godly resolution, according to the rule afore said. Now the practice of Prudence in these two actions is very large, and consisting of sundry branches, I will onely touch the principall, and propound them in these Rules following.

The first Rule is this: A man must, in the first place, and *above all things in the world, carefully provide for the forgiveness of his sinnes, and salvation of his soule.* This our Saviour Christ commandeth as a speciall dutie, *Matth. 6. vers. 33. Seek ye first the kingdome of God and his righteousness.* And sinners and unrepentant persons, are sundry times in Scripture tearmed fooles, as in many other respects, so principally in this, because they faile in this point of wisdom, going on in their sinne without repentance. The five Virgins in the Gospell are for this very cause pronounced *foolish, or fooles*, because they provided not for the oyle of Faith, but did onely content themselves with shining lampes, that is, a naked profession of religion and vertue, and for want of wisdom and prudence in this point, they were justly deprived of access into the Bride-chamber. Thus, the rich man, that had great renewes and abundance of worldly wealth, is notwithstanding tearmed by God himselfe a foole, because he gathered riches to himselfe, and was not rich in God; that is, he minded earthly things, and placed his chiefe felicitie in vaine and transitorie riches, not once forecasting, how to come into the favour of God, that he might be saved.

To this Rule I adde that, which *Paul* by way of caveat commendeth to the Ephesians, *Eph. 5. 16. Take heed that yee waste not time, but as wise, redeeming the time.* As if he should say, Play the part of wise-men; take time while time serves, lay hold of the meanes of salvation, use no delays

in heavenly matters, deferre not your repentance from day to day: *for the dayes are euill*, and you may bee surprized in your finnes before you be aware.

II. Rule. *We must use continuall watchfulnesse against our enemies, but specially against our spiritmall enemies.* This watchfulnes our Saviour comandeth often in the Gospell, but specially in Mark. 13. 33. *Take heed, watch and pray* 35. *Watch therefore, for ye know not, &c.* 37. *Those things that I say unto you, I say unto all men, Watch.* And Saint Peter exhorteth in like manner, *Be sober, and watch: for your adversary the Diuell as a roaring Lyon, walketh about seeking whom he may deuoure,* 1 Pet. 5. 8.

Now this duty stands principally in two things: First, that we diligently observe the danger wherein we are, by reason of temptations. Secondly, that we daily labour to search and finde out the secret counsels, practices, and enterprizes of our enemies, and withall seeke to prevent them. To this purpose we must watch against the corruptions of our hearts, the temptations of the Diuell, and the day and houre of our death, that we be not found unprepared. For our owne finnes are many; *Satan* is strong and subtil in his suggestions, and temptations; and death, though of all other things it be most certaine, and cannot be avoyded, yet it is most uncertaine in regard of the time when, the place where, and the manner and kinde, of what and how a man shall end his dayes.

III. Rule. *Every man must measure himselfe by his owne strength, and do nothing beyond his ability.* This Rule is set down, though expressed in other tearmes, Rom. 12. 3. *No man must presume to understand, above that which is meete to understand, but ought to be wise according to sobriety, as God hath dealt to every man the measure of faith.* An example of the transgression of this Rule, we have in *Dauids* three Worthies, who brake into the Host of the Philistims, to fetch *David* the King water from the Well of Bethlem, 2 Sam. 23. 16. Which act of theirs, was a rash enterprise, and such a one, as *David* himselfe condemneth in that Chapter, because they went beyond their strength, to encounter with a whole garrison of men, they being themselves but few, namely, three in number.

IV. Rule. *We must distinguish betweene the necessary Works of our calling, that pertaine to us, and other Works that are out of our calling, and pertaine not unto us: and we must do the other, though*

We leave these undone. This Rule is propounded in 1 *Thess.* 4. 11. *Middle with your owne businesse*, that is, do the necessary works of your callings that belong to you, though you leave the other for the time undone. The contrary to it, is to live or to behave himselfe inordinately, 2 *Thess.* 1. 7. And we have an example of the transgression hereof in *Peter*, *Ioh.* 21. 21. whom when Christ had commanded to follow him, hee would needs aske him what *John* should doe; Christ gives him this answer, *What is that to thee?* In which words, he teacheth that not only *Peter*, but also every man must attend upon the necessary and proper workes of his owne vocation, and not deale with other mens businesse; which because *Peter* did, he is by that answer secretly reprovved, and justly condemned of curiositie in that behalfe.

V. Rule. *We must put a difference betweene things honest and of good report, and of things dishonest and of bad report; and these we are to let passe, and onely to doe the other*, *Phil.* 4. 8. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertaine to love, whatsoever things are of good report, if there be any vertue, if there be any praise, think on these things.* To this may be added one Caveat, that, Of two evils which are both sinnes, we must not onely not chuse the lesse, but we are to chuse neither. For their damnation is just, who affirme that men may doe evil, that good may come of it, as the Apostle saith, *Rom.* 3. 8.

VI. Rule. *Things of profit and pleasure, must give place to things that belong to vertue and honesty.* This conclusion the light of nature teacheth. Worldly men say, Who will shew us any good? But *David's* prayer is, *Lord lift thou up the light of thy countenance upon us*, *Psal.* 4. 6. *Godlinesse is the great gaine*: therefore all gaine must give place to godlinesse, 1 *Tim.* 6. 6.

VII. Rule. *We may not trust men upon faire pretences, that they make unto us, without further triall.* This point was practised by our Saviour Christ: who, though many beleeved in his name, when they saw the miracles which he had done; yet he did not commit himselfe unto them, because he knew them all, *Ioh.* 2. 24. And it is also verified by the common proverbe, *First try, and then trust.*

VIII. Rule. *We must give place to the sway of the times, wherein we live so far forth as may stand with keeping faith, and a*
good

*Dubius malis non
minimum, sed
centrum eligen-
dum.*

good conscience. We may not be temporizers, and change our Religion with the times : but yet we may and must give place to times, as we give place to the streame, so that it be done with keeping of true Religion, and good conscience. This Rule was practised by *Paul*, *Act.* 28. 11. who living among the Heathen, was constrained to speake as they, and therefore he saith, that he departed in a ship to Rome, whose badge was Castor and Pollux, *Act.* 19. 16. Again, he was three yeeres in *Ephesus* an idolatrous place, where the great goddess *Diana* was worshipped ; yet in all that time he contained himselfe, and spake nothing in particular against *Diana*, but onely in generall against false gods, saying, that they be no gods that are made with hands, *ver.* 26. Nay, *Alexander* could not charge him with this, that he had in all that while, blasphemed their goddess *Diana*. *Paul* therefore was faine to yeeld to the sway of those times, that so he might doe some good in *Ephesus* by his Ministry. Whereas, if he had spoken against *Diana* directly, it had not bene possible for him, to have done that good by preaching, which otherwise he did. Again, in the Primitive Church, the Apostles for the weakenesse of the Iewes, did yeeld to the use of Circumcision, and permitted abstinence from blood, and that which was strangled, &c. so farre forth, as it stood with pure Religion, and good conscience; and if they had not so done, they should not have wonne the Iewes to the faith as they did.

IX. Rule. *If we cannot doe the good things that We desire, in that exquisite manner that We would, we must content our selves with the meane; and in things Which are good, and to be done, it is the safest course to satisfie our selves in doing the lesse; lest in ventring to do the more, which cannot be, we grow to the extremitie, and so faile or offend in our action.* It is a good and wise counsell of the Preacher, to this purpose, *Eccle.* 7. 16. *Be not just over-much;* and his meaning may be this, Be not too strict or curious in affecting that which thou intendest exactly, when thou canst not : but rest contented in this, that thou hast done thine endeavour; and take to the lesse, when the greater cannot be effected. In some countries, Popish Images erected in Churches, doe stand undeficed. The good desire of the people is, that they may be pulled downe : but this cannot be brought to passe. What then are they to doe in this case ? they must not grow to extremity, and pull them downe themselves ; but they must in-

treat.

treat the lawfull Magistrate for their removeall, and pray to God, that he may be moved so to doe; and in the meane time, rest content with that they have done, and wait the Magistrates pleasure. In the Iudiciall Law, by reason of the hardnesse of the Jewes hearts, sundry sinnes could not utterly be taken away, as divorcements, polygamy, usury. Hereupon, the Lord makes a law of Toleration, without approbation; and did not remove them quite away; for that was not possible, in regard of man, for the time: but restrained the evill, that could not be quite cut off and abolished otherwise. And herein appeared the great wisdom of God, in making a Law not to allow of, nor yet utterly to take away, but to moderate the practice of these sins in the Jewes, for the hardnesse of their hearts. In like manner, in this our land there is the practice of Usury, a sin that cannot, nor ever shall be rooted out utterly. For this cause, the States of this kingdome have, out of their wisdom, provided a Law for the toleration thereof after a sort, and that upon speciall cause. For if the Magistrate should have enacted a Law utterly to abolish it, it would before this (in likelihood) have growne to great extremity. The same was the practice of the Apostles in their times, who yeilded to beare with the use of Circumcision for a time, when they could not otherwise utterly cut it off.

II. Question.

Whether a man may lawfully and with good conscience, use Policy in the affaires of this life.

Ans. There be foure principall Caveats, which being observed, Policy may be used, and is not against Christian Religion. 1. Nothing must (in policy) be said, done, or intended, to preiudice the truth, specially the truth of the Gospell. 2. Nothing is to be said, done, or intended, against the honour and glory of God, either in word, in deed, or in shew. 3. Nothing must bee wrought or contrived againe justice that is due to
man

man. 4. All actions of policie, must be such as pertain to our calling, and be within the limits and bounds thereof. For if any action whatsoever, be done out of that calling wherein God hath placed us, or at least be not answerable thereunto, though it be plotted and attempted in never so great wisdome and policie, it is unlawfull and not warrantable.

These Caveats observed, it is not unlawfull to use that which we commonly call Policie. And the reason is this: when any businesse is to be done, we must make a two-fold inquiry. First, into the thing to be done, whether it be good or bad, lawfull or not lawfull, commanded or forbidden. Secondly, into our selves, whether the worke in hand be agreeable to the calling of the doer, or answerable to that dutie which hee oweth to God and man. Now because both these are grounded upon the former cautions, therefore we conclude, that whatsoever businesse is taken in hand, and not fitted unto them, it hath not good warrant, and so cannot be done with good conscience.

Yet for better clearing of this answer, let us a little consider the Scriptures, and the examples there recorded, touching this policie. In *Iosh. 8. 5.* we shall finde that *Ioshua* used Martiall policie in the besieging of *Ai*, placing one part of his Army in an ambush, and causing the other part to file: for by that meanes, the men of *Ai* coming out of the Citie, and pursuing those that fled, the souldiers that lay in ambush, tooke the Citie and destroyed it. In *1 Sam. 5. 23.* *David* being to make warre against the Philistims, asketh counsell of God, and God teacheth him policie: he therefore in his owne example allowes policie; and more especially those wise and prudent shifts in warre, which we call Stratagems or policies of the Field. We have also the example of *Paul* for this purpose, who *Act. 21. 26.* findes himselfe to have made a vowe to be a Nazarite, that he might yeeld somewhat to the weakenesse of the Jewes, who were not sufficiently informed in the doctrine of Christian libertie. This practice was warrantable, neither was it a sinne in *Paul*, for he did it by the counsell of the Church at *Ierusalem*, *v. 20. 24.* And *Paul* himselfe never made mention of this, as of a sinne: which he would undoubtedly have done, had it beene a sinne. Againe, *Act. 23. 6.* when we was brought before *Ananias* the Priest, and the Councell at *Ierusalem*, being in some danger,

danger, he useth policie : for he pretended that he was a Pharise, and by that meanes raised a dissension betweene the Pharises and the Sadduces. And this was no sinne in *Paul* : for he spake no more but the truth ; onely hee concealeth part of the truth.

Now if it fall out otherwise, that policie be used, and any of these foure Caveats be not observed, then it loses both the name and nature of true Policie, and becomes fraud, craft, and deceit, and so is condemnable. Example hereof wee have in *David*, *1 Sam. 1. 14.* who when he came to the Court of *Achish* King of Gath, and saw himselfe in danger, hee faines himselfe mad. Which though he did to save his owne life, yet his policie was not to be allowed of : for it tended to his owne disgrace (he being King of Israel) and it was also dishonourable unto God, who had appointed him to be the King of Israel. Againe, that which is commonly called the policie of *Machiavel*, is here to be condemned. For it is not answerable to the Caveats before remembred. Besides that, it is not only against the written Law of God, but even against the law of Nature. And the very foundation thereof, standeth onely in the practice of lying, forswearing, in fraud, deceit, and injustice.

CHAP. III.

Of Questions concerning Clemencie.



Clemencie or meekenesse, is a vertue, that serves to moderate wrath and revenge.

Touching Clemencie there bee three Questions.

I. How a man is to carry himselfe, in respect of injuries and offences done unto him ?

II. When anger is a sinne, and when not ?

III. How a man should remedy his rash and unjust anger ?

I. Question.

How may a man carry himselfe, in respect of injuries and offences done unto him?

Ans. That a man may behave himselfe so as becommeth a Christian in these cases, he must in the first place, inquire into the nature and qualitie of the wrong done.

Now, Offences that are done to us by others, are of three sorts.

The first sort, and the least, are when some things are done to us, that doe onely displease us, but bring no losse or hurt to us. These be light offences; and of this kind are common infirmities, as hastinesse, testinesse, frowardnesse, slownesse and dulnesse of nature; of this kind also are reproches of unskilfulnesse, ignorance, basenesse, poverty and such like. The first degree then of Clemency is, not so much as to take notice of these sleight offences; but to let them passe, and bury them in oblivion. *Salomon* saith, *A mans understanding deferreth his anger, and it is his credit to passe by an offence, Prov. 19. 11.* His meaning is, that when small offences are done, which cannot be avoided, then in discretion a man should withhold his anger, and not take notice of them, but passe by them and let them goe for this shall be a farre greater ornament unto him, then if upon the deed done, he should have hastily proceeded to revenge.

The second sort of Offences, are small injuries, such as doe not onely displease us, but withall bring some little hurt to us, either in our goods, life, or good name. Now, the second degree of meekenesse is, to take notice of these, but withall to forgive them and put them up. The reason is, because alwayes greater care must be had of peace and love, then of our owne private affaires. Reade the practice hereof, *Iohn 8. 49.* It was objected to Christ wrongfully, that he was a Samaritane, and had a Divell. Christ taketh knowledge of the wrong, and saith, *you have reproched me;* withall he puts it up, onely denying that

which they said, and clearing himselfe, *I have not a Divell, but I honor my Father.* David had received great wrong, at the hands of *Joab* and *Shimei*, as appears in the history of his life; but principally, when he came first to be King of *Israel*, *2 Sam. 3.* and yet he takes not a hasty course, presently to be revenged upon his adversaries: but proceeds in this order: First, he takes notice of the fact, and commits his cause to God, *ver. 39.* and then afterward, as opportunity served, gave the parties their just desert. The reason was, because being newly invested in the kingdom, his adversaries were strong, and himselfe weake, even by his owne confession, and therefore not able at the first, to redresse the injury done unto him. But when he had once established himselfe, then he doth not onely begin, *2 Sam. 19. 14.* but proceeds to full execution of punishment upon them, as we read, *1 King. 2 ver. 5, 6. 34. 35.*

The third sort of Wrongs, are greater injuries, such as are not onely offensive to our persons, but withall doe prejudice our lives, and bring a ruine upon our estates, both in goods and good name. These are the highest degree of Injuries, manifested in open and apparent wrongs. And therefore answerable to them, is required the third and highest degree of Clemency, which stands in three things: First, in taking notice: Secondly, in forgiving them; Thirdly, in a just and lawfull defending our selves against the wronging parties. This is the summe and substance of the answer.

For the better conceiving whereof, sundry Questions are further to be propounded and resolved.

First in generall; it is demanded, how a man should and ought to forgive an injury?

Ans. In forgivenesse there be foure things.

The first is forgivenesse of *Revenge*, that is, of requiting evill for evill, either by thought, word, or deed. This must alwayes be practised. For vengeance is not ours, but the Lords: and great reason then, that we should evermore forgive, in regard of revenge and hatred. This the Apostle teacheth, when hee saith, *1 Cor. 13. 5. Love is not provoked, it never thinketh* (much lesse speakes or doth) *evill.*

The second is forgivenesse of *private punishment*: which is, when men returne punishment for injuries done, in way of requital; and this must alwayes take place with us, because as vengeance

vengeance it selfe, so also punishment in way of revenge, is Gods alone.

The third is, *forgivenesse of iudgement*, when we judge an injury done to be an injury. This iudgement we are not bound to forgive unto men, I or we may with good conscience, judge a sinne and a wrong to be as they are. And yet notwithstanding, if a man make satisfaction for the wrong done, then there ought to be forgivenesse, even in regard of judgement.

The fourth is *forgivenesse of satisfaction*. This we are not alway bound to remit, but we may with good conscience, alway require satisfaction where hurt is done.

Secoudly, for the further clearing of this generall Question, we are to answer some particular Cases usually propounded in the lives of men, and namely five.

I. Whether a man may defend himselfe by law ?

II. How he may defend himselfe by law ?

III. Whether a man may defend himselfe by force ?

IV. How ?

V. Whether a man may defend himselfe by Combate ?

I. Case. Whether a man may with good conscience and a meeke Spirit, defend himselfe by law, for wrongs that are done unto him.

I answer affirmatively: man may, with good conscience, defend himselfe against great injuries, by the benefit of Law. For Magistracy is Gods ordinance, for the good of men, *Rom. 13. 4.* and therefore men may use the benefit of the authority, judgement, and jurisdiction of Magistrates, without breach of conscience. Again, it is the expresse Law of God, that when a false witness riseth up against a man, to accuse him of a trespasse; that both the accuser and the accused, should stand before God, that is, before his Priests and Judges for the time being, and have remedy at their hands. An example of which iudiciall defence, we have in *Paul*, who in case of wrong, makes his appeal to the judgement seat of *Rome*, *Act. 25. 10.*

But it is alleadged out of Scripture, to the contrary, *Lu. 6. 29.* *To him that smiteth thee on the one cheek, offer also the other,* *Matth. 5. 40.* *If any man will sue thee at the law, and take away thy coat, let him carry thy cloake also.*

Answer. These places are spoken of private persons, that want the defence and assistance of the publicke Magistrate; and such

must rather suffer wrong upon wrong, blow upon blow, and losse upon losse, then right their owne wrongs, by revenging themselves.

Againe it is objected, that *Paul* saith, Lawing is a fault, 1 *Cor.* 6.7. *There is utterly a fault among you, because ye go to Law one with another, &c.*

Ans. We must distinguish betweene things themselves, and the manner of doing them. When *Paul* saith, *it is a fault*, hee condemneth not lawing absolutely in it self, but the Corinthian manner of going to Law; which was this; First, they went to law with scandall, before the Tribunals of Heathenish and unbelieving Iudges, and so made the Gospel to bee slandered and reproched. Secondly, they went to law upon light causes, and for small injuries, which they might well have put up and easily brooked. Thirdly, in lawing they fell into rash and violent passions of rage, and envy, so as they could not temper themselves, but must needs goe to law in the first place; which should rather have beene the last and desperate remedy of all. And this bad manner of suing one another at the law, is it which *Paul* rebuketh as a fault. And it is to be observed, that *Paul* notes their fault by a word, that signifies, * *Weakenesse or impotency* of their affections; whereby it came to passe, that being overcome by the strength of their owne desires, upon injuries offered, they were unable to beare them in any degree of Christian moderation, and thereupon hastily proceeded to the Courts of Heathen Iudges, for determination of controversies and contentions among them.

* *Enema.*

It is further alleadged that when a man is any way wronged, it is Gods will it should be so, and therefore hee ought not to seeke redresse, but to rest himselfe in the will of God.

Ans. It is Gods will we should have diseases, and yet it is no lesse his will, that we should use good meanes to be cured of them. So is it in wrongs and injuries done unto us. As his will is, we should be afflicted, so also hath he willed our deliverance by such meanes, as himselfe hath appoieted.

But our Saviour would have his Disciples, to be *as sheepe among Wolves*, and therefore wee ought to endure all wrong, without revenge. For the sheepe takes all wrongs, and doth not so much as defend it selfe against the Wolfe.

Ans.

Ans. So Christ commandeth, that we should be *simple as Doves*, Matth. 10. vers. 16. and yet withall, he commandeth us *to be wise as Serpents*, to defend our owne heads, and to save our selves.

Lastly, it is alleadged, 1 Cor. 13. 5. that *love seekes not her owne* therefore love must not defend her selfe.

Ans. Love doth not so seeke her owne things, as that she neglecteth the good of others; but seeking her owne, she seeks the good of all. And this practice is not against, but according to the law of Charitie.

11. Case. How is a man to defend himselfe by Law?

Ans. For the resolving of this Question, we must take two Rules.

The first is this; We must first try all meanes, and use all remedies that may be, before we use the remedy of Law. It is our Saviours direction, Matth. 5. 25. *Agree with thine adversary quickly, while thou art in the way*, that is, before the controversie be ended by order of law. Againe, Matth. 18. vers. 15. *If thy brother trespass against thee, goe and tell him his faults betweene thee and him alone.* And St. Paul in this case, prescribes a course to be taken before-hand; namely, first to beare and suffer as much as may be, 1 Cor. 6. vers. 7. *Why rather suffer ye not wrongs? Why rather sustaine ye not harme?* Then, if bearing will not end it, to commit our cause to private arbitrement of one or two, vers. 5. *Is it so that there is not a wise man among you, no not one that can iudge betweene his brethren?* Law is to be used in this case, as the Physician useth poyson; and that is, onely in desperate cases.

The second Rule is, That our patient minde must be made knowne to all men, Phil. 4. 5. In taking the benefit of Law, wee are to use great Moderation of minde, and that in three respects; before we goe to law, in lawing, and when the suit is ended.

The moderation of minde, before the beginning of suits in law, stands in three things.

First, we must consider, that all injuries whatsoever they be, doe befall us by the providence of God, and that for our sinnes. Vpon which consideration, we ought to submit our selves to Gods will, to obey him, to arme our selves with patience, and to lay aside all anger, envy, malice, and impatience.

Secondly, we must consider before-hand, that Courts of Iustice, are the ordinance of God, in which it pleaseth him to re-
stifie his presence, justice, and goodnesse, and upon this ground,
wee shall be mooved to depart with our owne right, and to
yeeld our selves, and all the right wee have, into the hands
of God, in the use of the meanes appointed, in the meane
time depending on him by faith, for the issue and event of our
suit.

And hence (by the way) it appears, that few or none do use
this ordinance of God, as they ought, because the greater sort
of men, that commence suits in law, do not consider either the
nature, or end of civill Courts. No man ordinarily will yeeld
a haire of his right, but every one fixeth his eyes wholly upon
the event of his action by extremitie of law: and so swarveth
from that Christian moderatiod, required by the Word of God
in this case.

Thirdly, we must set downe with our selves, lawfull and just
ends of our actions, not unjust and unlawfull. These just ends
are; first, Gods glory in the execution and manifestation of ju-
stice: secondly, the honest defence of our owne right: thirdly,
publike peace: fourthly, the amendment of disordered persons,
and not the defamation or hurt of any man.

The Moderation of the minde in Lawing, stands in these
particulars: first, in seeking after peace to the utmost, *Rom.*
12. verl. 18. If it be possible, as much as in you is, have peace with
all men: secondly, In love of our enemies, with whom we are
at controversie in law: thirdly, In neither using nor shewing
extremitie in our proceedings, *Matth. 5. verl. 25. Matthew*
18. 28.

After that the suit is ended, the moderation of our minds
must be expressed, by our behaviour, in regard of the event of
our actions. For if the Law goe with us, we are to give God
thanks for the manifestation of his justice, in the course taken.
If on the other side it goe against us, we may not rage or be dis-
contentedly grieved; but commend our cause quietly to God,
and accuse our selves for our owne sinnes, and say with *David.*
Right art thou, O Lord, and iust are thy iudgements, *Psam.*
119. 137.

III. Case. Whether may a man defend himselfe by force,
when he is wronged?

Ans.

Ans. In some Cases, he may lawfully defend himselfe by force. Reasons. First, because the Gospel doth not abolish the Law of nature, nor the positive lawes of all countries, but it doth establish them. Now it is the Law of nature and nations, that a man may defend his life and health, in some cases, upon just occasion. Secondly, this is Gods Law, *Exod. 22. 2. If a theefe be found breaking up a house, and be smitten that he dye, no blood shall be shed for him.* Abraham was a stranger in the land of *Sodomie*, and yet he rescued his brother *Lot*, and recovered all his substance that he had lost by force of armes, *Genesi 14. 14.* and his action was approved of God. For *Melchisedecke* met him, at his returne from the slaughter of the Kings, and blessed him. Yea and blessed God for his deliverance, *verf. 19. 20.* Againe, in some cases, a man may give his life for his brother. So saith *Saint Iohn 1 Ioh. 3. 16. We ought also to lay downe our lives for the brethren.*

IV. *Case.* When may a man defend himselfe by force?

Ans. Not alwayes and upon every occasion, but onely in these cases: First, when violence offered is so sudden and unexpected, that when it cometh, there can be no escape, either by yeelding or by flying, or by some suffering. Secondly, when the violence offered is open and manifest, so as there is no other way to rescue our selves, and by striking or killing. Thirdly, when violence is offered, and the Magistrate absent; either for a time, and his stay be dangerous; or altogether, so as no helpe can be had of him, nor any hope of his coming. In this case, God puts the sword into the private mans hands. Fourthly, when defence is just, and done in a right manner.

A just defence stands in these things. I. It must be done incontinent and forthwith so soone as ever violence is offered. For if there be a delay, and it come afterward, it loseth the name of a just defence, and becomes a revenge, arising of prepened malice, as the Lawyers use to speake. II. There must bee an intention, not to revenge principally or to kill; but onely to defend himselfe. III. There must be a just and equall proportion of weapons; therefore it is no just defence to shoote a naked man thorow with a musket, or other peece of Ordnance, when he offers violence.

V. *Case.* Whether a man may rescue himselfe or others by Combate?

Ans. It hath beene of ancient times, an usuall manner of defence in some countries, that in case of difference, betweene people and people, in matters of weight, two men should bee chosen out among the rest, who by fighting hand to hand, and killing one another, should end the controversie. But this way of defence, how ancient soever it be, is utterly unlawfull.

Reasons are these: First, it is the expresse commandement of God, *Thou shalt not kill*. In which, all private men are forbidden to kill or slay, but in the case of just and necessary defence. Secondly, we may not hazard our lives, without some speciall warrant from God: if we doe, it is a flat tempting of God: and this is done in every combate. Thirdly, if Magistrates will permit such fights as this is, then they are bound to defend and save the life of the innocent. For by such permission, oftentimes innocent blood is shed, and the more harmlesse party goes by the worst.

But it will be, and is objected. First, that a Combate is a triall of innocencie. *Ans.* It is not so. For he that is stronger, usually overcomes in the Combate, not he that hath the more righteous cause. Again, there be other meanes to try a truth, besides this; as by examination, and by oath. Lastly, triall by the combate, is of the same nature with the triall of a murderrer by the bleeding of a corps touched, or handled; which is very doubtfull, and of all other most uncertaine.

Secondly, it is alleaged, that if a man take not a challenge, he is disgraced for ever. *Answer.* There is no warrant in Gods Word, for a private man to accept a challenge. Nay, it is rather flat against the Word. For God saith, *Revenge is mine*. The private man saith the contrary; The wrong is mine, and I will be avenged of him that hath done it. Again, it is better for any man to endure a little reproach with some men, then to lose or hazard his life.

Thirdly, it is objected, that the Philistims offered to trie the victory by a single combate with the Israelites, and appointed *Goliath* (on their side) to give the Challenge, and that *David* (on the Israelites side) accepting the Challenge, encountred with him, and had good successe. It may seeme therefore, that combates are lawfull. For it is better that one man should perish in warre, then a whole army should miscarry. *Ans.* That was a speciall and extraordinary example of triall; and *David*

was a champion in that fight, not by ordinary appointment, but by extraordinary propheticall instinct of Gods Spirit. Again, in warre, though there be lesse danger in hazzarding one mans life, then a whole armie: yet a good and just cause is to be maintained, with all the strength that may be made, and not to depend upon the power and courage of one man, who, in probability, unlesse hee bee supported by speciall calling and assistance from God, may be overcome and lose the victory.

Fourthly, it is alleadged, that an army may fight against an army; therefore one man against another. *Ans.* The reason is not alike. For warres & armies are Gods ordinances, and so are not combats; and it is not Gods will, that men should devise & establish new waies and meanes of tryall, not allowed by his Word, but rather rest content with that he hath appointed.

Fifthly, *Jonas* did hazzard his life, by casting lots; therefore a man may by combate. *Ans.* To say that *Jonas* did put his life in hazzard by lots, is an untruth. For there was only a conjecturall triall made, who should be the cause of the present danger. And when the lot fell upon him, he was not cast into the sea by the lot, but by his owne advice and counsell. Again, the casting of *Jonas* into the sea, did not befall him by lot, but by his owne voluntary resignation of himselfe into the hands of God; willingly undergoing it, as a just punishment of the neglect of his calling; which himselfe confessed in these words, *For I acknowledge, that for my sake this great tempest is upon you, Ion. 1. 12.*

Sixthly, *Moses* and the Egyptian fought a combate, & *Moses* slew him. *Ans.* *Moses* tooke upon him publike revenge in this action, as a Magistrate, and not private, as a private man. For though as yet, his calling was not fully manifested to his brethren, yet the truth is, God had called him to be their deliverer out of the hands of the Egyptians; and this very action was a signe of their deliverance, which was to come to passe afterward. It was (I say) a signe thus; As he defended his brother, and revenged his quarrell upon the Egyptian; so in time to come the Lord would by his hand, give them full freedome and deliverance from the tyranny of *Pharaoh*, and all his and their enemies, *Alt. 7. 21.* Being then a publike person, his example can prove nothing for this purpose.

II. Question.

When Anger is a vertue, and so good and lawfull; and when it is a vice, and consequently evill and unlawfull.

This Question hath two distinct parts: of which I will speak in their order.

Sect. 1.

The first part is, when Anger is a vertue and lawfull?

For Answer hereof, wee must understand, that in just and lawfull Anger, there be three things: a right beginning or motive; a right Object; and a right manner of being angry.

To the right beginning of anger, three things are required.

First, that the occasion of anger be just and weightie, as namely, manifest offence of God, Take an example, or two, *Moses* in sundry places is said to be angry, and the occasions of his anger were great, as appeares in the particulars. First, because some of the Israelites, against Gods commandement, had reserved Manna till the next day, *Exod.* 16. 20. Again, he was angry, because the Israelites had tempted God, in worshipping the golden calfe, *Exod.* 32. 19. In *Num.* 16. 15. *Moses* againe is wroth, because *Corah*, *Dathan* and *Abriam*, rebelled against him, and in him against God. *Phinees*, *Numb.* 25. 8, 11. is said to have beene zealous; that is, angry for God the occasion was, because the Israelites committed fornication with heathenish women. *David* in like manner, 1 *Sam.* 13. 1, 31. was angry upon this occasion, because *Amnon* his son had deflowred his sister *Thamar*. *Elias* is angry, 1 *Kin.* 19. 14. and why? because the Israelites forsooke the covenant of God, cast downe his altars, and had flaine his Prophets with the sword. *Nebemias*, Chap. 6. vers. 15. is very angry, because the Israelites oppressed one another with usury and other kinds of exactions. *Jeremie* also, Cha. 6. 11. was angry for this, because the Israelites were of uncircumcised hearts and

ears, add the word of the Lord was unto them as a reproach: and they tooke no delight therein.

Secondly, it is required, that anger be conceived upon counsell and deliberation, *Pro. 10. 18. Establish thy thoughts by counsell.* If thoughts must be established by counsell, then the affections, and so our anger also. And the Apostle saith, *1 Tim. 1. 19. Be slow to wrath.* Now the reason is plaine; Counsell ought to be the foundation of all our actions, and therefore much more of our affections, which are the beginnings of our actions.

Thirdly, just and lawfull anger must bee kindled and stirred up by good and holy affections, and namely, by desire to maintaine the honour and praise of God, by the love of justice and vertue, by hatred and detestation of vice, and of all that is evill. One saith well to this purpose, that anger must attend upon vertue, and be stirred up by it against sinne, as the dogge attends upon the sheepeheard, and wouts upon the eye and hand, when to follow him, and when to pursue the wolfe.

The second thing in good anger, is a fit Object or Matter to worke upon; touching which, two things must be remembered.

First, we must put a difference betweene the *person*, and the *offence* or *sinne* of the person. The sinne of the person is the proper object of anger; and not the person, but onely by reason of the sinne. Thus *David* sayes of himselfe, that *he was consumed with anger*; not because the men with whom he was angry, were his enemies, but *because they kept not Gods Law*, *Psal. 119. 139.* Thus *Moses* was angry at the idolatrie of the Israelites, where with they had sinned against God; for he dayes together; and yet he prayes earnestly unto God, for their persons, as we read, *Exod. 32.*

But it is alleadged to the contrary, that *David* directs his anger against the persons of his enemies, especially in *Psal. 109.*

Ans. First, Prophets (as hath beene said heretofore) were endued with a spirituall measure of zeale; and their zeale was a pure zeale, taken up specially for the glory and honour of God: but our zeale against our enemies, is commonly mixt with hatred, envie, and selfe-love; therefore we must not, nay we cannot follow their examples. Secondly, imprecations used by *David*, were predictions rather then prayers: for hee rather fore-told in them what should come to passe, then prayed that it might come to passe. Thirdly, *David* in his imprecations, accurseth

accurseth not his owne private enemies, but the enemies of God; and not all them, but such onely as were incurable: for by the spirit of prophecy, he knew the state of those, against whom he did pray; so do not we.

Secondly, we must put a difference betweene the *cause and offence of God*, and the *cause and offence of man*. Now just anger must be directed against persons, for the offence of God properly, & not for private offence but onely so far forth, as it tendeth to the offence of God. Thus *Miriam* and *Aaron*, murmured against *Moses*, because hee had married a woman of Ethiopia. But this was only a private offence, and therefore *Moses* behaved himselfe meekely towards them, *Numb. 12. 3.*

The third thing in good anger, is the right manner of conceiving it, wherein these cautions are to be observed: First, that our anger be mixed & tempered with charity and love. It is the property of God himself, *in wrath to remember mercy Hab. 3. 2* and herein we must be like unto him. This was *Moses* his practice, who out of his love prayed for those, with whom hee was angry. *Exod. 32*. Secondly, anger against any offence, must be mixed with sorrow for the same offence. Thus Christ was angry with the Jewes, but withall he sorrowed for the hardnes of their hearts, *Mat. 23. 37*. The reason whereof is this: In any society whatsoever it be, if one member sinneth, the sinne of that one member, is the punishment of the rest that be in that society, even as it in the body, if one part be affected and ill at ease, the rest will be distempered. *Paul* saies of himself, that he was affraid, lest when he came to the Corinths, God would humble him for their sins, *1 Cor. 13. 11*. Again, he teacheth that those which are fallen into any fault, must be corrected by the spirit of meeknesse, because we our selves are subject to the same tentations. *Gal. 6. 1*. And in this regard, he would have men to mourne with them that have in them the cause of mourning, *Rom. 12. 15*. Thirdly, just anger must be contained within the bounds of our particular calling, and civill decency; that is, so moderated, as it make us not to forsake our duties which we owe to God and man, nor breake the rules of comelineesse. Thus *Jacob* was angry with *Laban*, and yet he speaks and behaves himself as a sonne to his Father, even in his anger, *Gen. 31. 36*. *Jonathan* was angry with *Saul* his father, and yet he withdrawes not any reverent or dutifull respect from him, *1 Sam. 20*.

Sect. 2.

The second part of the Question is, When Anger is a vice, and unlawfull?

Ans. It is a sinne in five regards, contrary to the former.

First, when we conceive it without conncell and deliberation. This rash, hasty, sudden, and violent anger, is condemned by our Saviour Christ, *Mat. 5. 22. Whoſoever is angry with his brother unadvisedly, ſhall be culpable of judgement.*

Secondly, when it is conceived for no cause, or for a light or trifling cause, *Prov. 10. 12. Love covers a multitude of ſinnes.* Therefore every light offence must not be the cause of open anger, *Prov. 19. 11. It is the glory of a man to paſſe by ſome infirmities,* *Eccle. 7. 23. Take not notice of all the words that men ſpeak, ne not of all thoſe that ſervants ſpeake unto their maſters.* Besides that, causeleſſe anger is many times forbidden in the Scripture. And *Paul* ſaith, that *love is hardly provoked*, becauſe it will be mooved to conceive hatred, but upon weighty and important cauſes, *1 Cor. 13.*

Thirdly, when the occasion is juſt, yet the measure of anger is immoderate. *Eph. 4. 26. Be angry, and ſin not;* and if by infirmities thou fall into it, *Let not the Sun go downe upon thy wrath.* the reason is added in the next words, *Give not place to the devell;* becauſe he is allwaies at hand to inflame the affection, as he did *Sauls*, who therefore in his rage, would have killed him that was next him.

Fourthly, when it maketh us to forget our dutie to God or man, and to fall to brawling, curſing, and banning. Thus was *Semei* angry, when he railed upon the King, and flung ſtones at him and his ſervants, giving bad and unreverent tearmes, and calling him a man of blood, and a man of *Belial*, *2 Sam. 16. 5, 6, 7.* Thus did the Diſciples forget their dutie of love unto their brethren, and in anger deſired that fire might come down from heaven, and deſtroy the Samaritans, *Luk. 9. 59.* Thus the Jewes, in undecent and uncharitable manner, gnaſhed with their teeth at *Steven*, *Act. 7. 4.* and *S. Paul* ſaith, that the fruits of wicked anger, are clamors, and crying ſpeeches betweene perſon and perſon in their furie, *Eph. 4. 31.* And thence it is, that we finde *Beſham* in his anger, to have been more void of reaſon then his Aſſe, *Numb. 22. 27.*

Fifthly,

Fifthly, when we are angry for private respects concerning our persons, and not concerning the cause of God. Thus *Cain* is said to be exceeding wroth, and to have his countenance cast downe, onely upon a private respect, because hee thought his brother *Abel* should be preferred before him, *Genesis* 4. 9. Thus, *Saul* was wroth with *David*, taking himself to be disgraced, because the people (after the slaughter of the Philistims) ascribed to *David* ten thousand, and to him but a thousand, *1 Samuel* 18. 7. In like manner he was angry with *Jonathan*, for his love, that he bare to *David*, and for giving him leave to goe to Bethleem, *1 Sam.* 20. 30. Thus *Nebuchadnezzars* wrath was kindled against the three children, because he tooke himselfe to be contemned of them, *Daniel* 3. 19. Thus *Haman*, meerely in regard of private disgrace, groweth to great indignation against *Mordecai*, *Ester* 3. verse 5. Thus *Isa* was angry with the Prophet *Hanani*, because he thought it a discredit to him, to be reproved at his hand; *2 Chron.* 16. 10. And in this sort were the Jewes filled with wrath at Christs reproof, *Luke* 24. 28. shewing thereby, as it is truly expounded by the Commenters, that they were very hot in their owne cause, and not in the cause of God.

III. Questions.

What is the Remedy of unjust Anger?

Ans. The Remedies thereof are two-fold Some consist in meditation and some in practice.

Sect. 1.

The Remedies that stand in Meditation, are of three sorts some doe concerne God; some our neighbour, and some our selves.

The Meditations that concerne God, are specially sixe.

I. Meditations that God by expresse commandment forbideth rash and unjust anger, and commandeth the contrary, namely, the duties of love. Reade to this purpose, *Matth.* 5. 21, 22.

where

where we may observe three degrees of unjust anger. The first whereof is, that which is inwardly conceived, & not outwardly shewed. The second, when unjust anger shewes it selfe by signes of contempt, as by snuffing, tushing, changing and casting downe of the countenance. The third is, rayling (*thou foole*) which is culpable of Gehenna fire, the highest degree of punishment. Now all these three degrees are murthers: and the punishment of a murtherer is, to be cast into the lake of fire, *Rev. 21. 8.* Again, Christ commandeth us to reward good for evil, to *blesse* them that curse us, and to *doe good* to them that hate us, if we will be the children of our Father which is in heaven, *Matth. 5. 45.* And Saint Paul wisheth us, to overcome evil with goodnesse, *Rom. 12. 21.*

II. Meditation. That all injuries which befall us, do come by Gods providence, whereby they are turned to a good end, namely, our good. Thus David saith, that God had bidden *Simei* to curse him, *1 Sam. 16. 10.* And this was the ground of Christs reproofe of Peter, *Shall I not,* (saith he) *drinke of the cup which my Father hath given me to drinke of?* *Ioh. 18. 11.*

III. Meditation. God is long-suffering, even towards wicked men; and we in this point must be followers of him. In regard of this, God is said to be mercifull, gracious, slow to anger, abundant in goodnesse and truth, *Exod. 34. 6.* Hence it was, that he spared the old world, 120. yeeres, *1 Pet. 3. 19.* He spared the Israelites, after their idolatry, 390. yeeres, *Ezek. 4. 5.* Besides this, we have an example of the lowlinesse and long-suffering of Christ, who saith, *Matth. 11. 29. Learne of me for I am humble and meeke:* and of whom it is said, *1 Pet. 2. 22. When he was reviled, he reviled not againe, when he suffered, he threatened not, but committed his cause to him that judgeth righteously* Now because some may haply say, that these examples of God and Christ, are too peasefect for man to follow, who cannot imitate God in all things; therefore besides them, consider further the examples of some of the servants of God. *Moses*, when the people murmured at him, did not answer them againe by murmuring, but crying unto the Lord, *What shall I doe to this people? for they be almost ready to stone me,* *Exod. 17. vers. 4.* And *Steven*, when he was stoned, prayed for his enemies, *Lord, lay not this sinne to their charge,* *Act 7. 60.*

IV. Meditation is, concerning the goodnesse of God towards

wards us; an argument whereof is this, that he doth every day forgive us farre more offences, then it is possible for us to forgive men.

V. Meditation. All revenge is Gods right, and he hath not given it unto man, *Rom. 12. 19. Vengeance is mine, I will repay, saith the Lord.* And man by revenging his owne quarrell, makes himselfe both the Iudge, the witnesse, the accuser, and the executioner.

VI. Meditation, is touching Christs death. He suffered for us the first death, and the sorrowes of the second death; much more then ought wee at his commandement, to put up small wrongs and injuries without revenge. His commandement is, *Resists not evil, but whosoever shall smite thee on the right cheek, turne to him the other also,* Matth. 5. 39. Again, *Destroy not him with thy meate, for Whom Christ died,* Rom. 14. 15.

The Meditations concerning our neighbour, are two. The first, is the condition of him, with whom we are angry, namely, that he is a brother. *Let there be no strife betweene mee and thee, for we are brethren,* Gen. 13. 8. Again, he is created in the image of God: we must not therefore seeke to hurt or destroy that image. The second, is concerning that equitie which we looke for at the hands of all men. If we wrong any man, we desire that he would forgive us: and therefore we must forgive him the injury that he doth unto us, without unjust anger. This is the very Law of nature, *Whatsoever ye would that men should doe unto you, even so doe you unto them.* Matth 7. 12.

Meditations concerning our selves, are fixe.

First, he that conceiveth rash anger, makes himselfe subject to the wrath of God, if he cherish the same without relenting, Matth. 6. 15. *If yee doe not forgive men their trespasses, no more will your Father forgive you your trespasses.* And, Matth. 7. 2. *Judge not that yee be not iudged.* Yea, when we pray to God to forgive us, and doe not resolve to forgive our brethren, we doe in effect say. *Lord condemne us for we Will be condemned.*

Secondly, we are commanded to love one another, even as Christ hath loved us, *Eph. 5. 2.* It is the propertie of love, to suffer, and to beare, and not to be provoked to anger, *1 Cor. 13.* And it is a marke whereby Gods children are discerned, from the children of the Divell, *that they love their brethren,* 1 Ioh. 3. vers. 10.

Thirdly,

Thirdly, wee are ignorant of mens minds in speaking and doing : we know not the manner and circumstances of their actions. And experience teacheth, that much anger commeth upon mistaking and misconstruing them Whereas contrariwise, if they were thoroughly knowne, wee would not be so much incented against men, as commonly we are.

Fourthly, in rash anger, we can doe no part of Gods worship that is pleasing to him. Wee cannot pray : for hee that prayeth must lift up pure hands without wrath, *1 Tim. 2.8.* We cannot be good hearers of the Word : for Saint *James* wisheth us to be swift to heare, and *slow to wrath* ; because the wrath of man doth not accomplish the righteousness of God, *Iam. 1. 20, 21.*

Fifthly, we must consider that are the fruits and consequents of unjust anger. For first, it greatly annoies the health. It annoies the braine, and pulses ; it causeth the gall to flow into the stomacke and the bowels : it killeth and poysoneth the spirits ; and it is the next way to procure distemper of the whole body, and consequently losse of health. Secondly, it maketh a man captive to the Divell, *Eph. 4. 27.* which we see to be true in *Sauls* example, who being a man full of wrath, and giving place to his owne rage and fury, an evill spirit entred into him by the just judgement of God.

Sixthly, we must consider the Causes of unjust anger. It is commonly thought, that Anger is nothing but the flowing of choler in the gall, and in the stomacke. But the truth is, anger is more then choler. For it riseth, first, of a debility of reason and judgement in the minde : secondly, from evill affections, as from envy, and selfe-love : thirdly, from the constitution of the body, that is, hote and dry. Again, we reade in histories, that men having no gall, have notwithstanding beene full of anger : and choler indeed is a furtherance, but no cause of Anger.

Seck. 1.

The Remedies of unjust anger that stand in Practice, are especially five.

The first is, in the time of anger to conceale the same, both in word and deed. *The indignation of a foole* (saith *Salomon*, *Prov.*

Prov. 12. 16.) will be he known the same day but the wise man covereth his shame: that is, he restraines his anger, which if it should presently breake forth, would be a reproach unto him. Answerable to this notable speech of *Solomon*, was the wise counsell of * *Ambrose* to *Theodosius*; that after sentence given, he should take thirty dayes respite before execution. And not unlike hath bene the practice of the very Heathen in their time. *Socrates* said, *I had beaten thee, but that I was angry.* *Athenodorus* gave *Augustus* this rule, that when he was angry, he should first say over the whole Alphabet, before he put in execution his anger.

* Ambros. de
obit. Theod.

Secondly, we must depart from them with whom we are angry. For this affection is as a fire; take the matter away from fire, and it will cease to burne: so let a man depart, and employ himselfe (for the time) some other way, & he shall soone cease to be angry. Thus did *Jonathan* depart out of his fathers presence, *1 Sam. 20.* 4. *Abraham* in his anger withdrew himselfe from *Lot*, *Gen. 13.* *Jacob* in wrath departed from *Esau*, *Gen. 27. 43, 44.*

Thirdly, we must avoid the occasions thereof, as contentions, and contentious persons. *Do nothing through contention*, *Phil. 2. 3.* *Make no friendship with an angry man, neither go with a furious man, lest thou learn his wayes, and receive destruction to thy soule*, *Prov. 22. 26.* We must for this purpose, be carefull to avoid all meanes, that may serve to further the heate of the temperature of such a body, as is apt and disposed to this unruly passion.

Fourthly, we are to consider that we sinne against God, not once or twice, but often yea every day, and therefore the course of our anger must be turned against our owne selves, for our finnes. For this is one property of true repentance; to worke in us a revenge upon our selves, in regard of our sins committed against God and our brethren, *1 Cor. 7. 11.*

Fifthly, we must accustom our selves to the dayly exercises of invocation of the name of God, for this end, that he in mercy would mortifie all our affections, especially this corrupt and violent affection of unjust wrath. And this must we doe, as at all times, so then especially, when anger is creeping upon us.

It will be said of some: our anger is violent, and cometh upon the sudden, & therefore these remedies will do us no good.

Ans. Such persons, when their minds be quiet, must often
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reade and meditate of the foresaid remedies, and by this means they shall be able to prevent hastinesse.

But what if we be overtaken with anger, what must we then do? *Answer.* If thou fall into it through infirmitie, yet remember thy selfe, let not the Sunne go down upon thy wrath, *Ephes. 4. 26.* Consider with thine owne heart, that anger is a poyson; if a man drinke poyson, he must not suffer it to rest, and flowe into the body and veines, but with all speede must purge it out; and so must anger be dealt withall, whensoever we are overtaken with it.

CHAP. VI.

Of Questions concerning Temperance.



Temperance is a vertue, that moderateth appetite or lust. And this moderation of appetite stands in foure things.

- I. In the use of Riches.
- II. In the use of meat and Drinke.
- III. In the use of Apparell.
- IV. In the use of Pleasures, whercin Recreations are to bee considered.

Sect. 1.

Concerning the Moderation of appetite in the use of Riches there are two maine Questions.

I. Question.

How farre a man may with good conscience, proceede, in the desiring and seeking of Riches?

The Answer of this Question, is the rather to be considered, because this doctrine rightly conceiued and understood, serues greatly for the direction of the whole course of our liues unto
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the end. Here therefore I will set downe the Cround to the Answer, and then the Answer it selfe.

The Ground of the Answer, I propound in five Rules.

I. Rule. We must consider, that riches and goods are of two sorts: some are necessary, some are more then necessary, which the Scripture calls *Abundance*.

Goods and riches are two wayes necessary; necessary to nature, or necessary to the person of a man, Goods necessary to nature, are those, without which nature and life cannot be well preserved; and these are most needfull. Necessary in respect a mans person, are those goods, without which a mans state, condition, and dignity wherein he is, cannot be preserved.

Now riches more then necessary I teach, tho'e, without which both the life of man, and his good estate may well bee preserved. And whatsoever is besides them, is necessary. For example. To the calling of a Student: meate drinke and cloth, are necessary in respect of nature; besides these, other things, as bookes, and such like, are also necessary for him, in respect of his condition, and place.

II. Rule. Things and goods are to be judged necessary and sufficient, not by the affection of the covetous man, which is unsatiable, but by two other things; the judgement of wise and godly men, and the examples of sober and frugal persons.

III Rule. We must not make one measure of sufficiency of goods necessary for all persons; for it varieth, according to the divers conditions of persons, & according to time, and place. More things are necessary to a publick man, then to a private, and more to him that hath a charge, then to a single man.

IV. Rule. That is to be judged necessary, which in some, short time to come, may be needfull, though it have no present use. For example, the dowry that a father gives to his daughter at the day of marriage, though it be not presently needfull, yet because in short time it may be necessary, therefore it is to be reputed amongst necessary goods.

V. Rule. We our selves doe often erre in judgement, in determining of things necessary and sufficient for our selves: and therefore when men seek things competent and necessary, they must alwayes pray to God, to give them that, which he knowes in his wisdom to be meet and necessary, not prescribing a measure unto him.

I come now to the Answer of the Question: which is twofold.

The first is this: Man may with good conscience desire and seeke for goods necessary, whether for nature or for his person, according to the former rules: but he may not desire and seek for goods more then necessary; for if he doth, he sinneth. The reasons of this answer are these.

First, *Deut.* 17. 16, 17. the commandement is given to the King, that hath most need of abundance, that he *should not multiply his horses, or his silver or his gold* That which the King may not doe, the subjects ought much lesse to doe: and therefore they are not to multiply their goods. For this cause it is a great fault in subjects, remaining (as they be) subjects, to seek to attain the riches of Princes. Again, *Paul* saith, *1 Tim.* 6. 8. *Having food and raiment, let us be therewith content* Besides that, in the petition, *Give us this day, &c.* we crave but onely bread for our sustenance, that is, meet to preserve us for nature, in that calling whereby we serve God day by day. The prayer of *Agur* is, that God would give him food convenient for him, or (as the words signifie) *bread of his sustenance*, that is, which God in his counsell had appointed and ordained for him. *Prov.* 30. 8.

Secondly, seeking of abundance, is a hazzard to the salvation of the soule, by reason of mans corruption. Therefore, *Matt.* 13. Riches are called *thornes*, that choake the Word of God sown in the heart. And *1 Tim.* 6. 9. *They that will, that is desire to be rich, and content not themselves with things necessary, fall into the snare of the devill.*

Thirdly, seeking of abundance, is a fruit of disidence in the providence of God. Now all fruits of unbelief must be cut off; we must therefore desire no more then necessary.

In the next place, for the better clearing of this doctrine, the Objections of covetous men are to be answered.

Object. I. Good things are to be sought for; but abundance is a good thing, and a blessing of God. *Ans.* Good things are of two sorts. Some are simply good, that is to say, good both in themselves and to us; as remission of sinnes, holinesse, righteousness, and life everlasting in the kingdome of heaven, and such like: these may we desire, and seeke for. Some againe are good onely in part, which though they be good in themselves,

yet are not alwayes good to us. Of this kind is abundance of riches, and store of wealth more then necessary for nature and person. For which cause riches in abundance, are as the knife in the hand of a child, likely to hurt, if it be not taken away; because they are (in some men) occasions of sinne unlesse God in mercie prevent and hinder them. And for our selves, what know we whether God will keep and preserve us from sinne, when we seek and labour for abundance?

Object. II. It is the promise of God, that riches and treasures shall be in the house of the just. *Psal. 112. 3.*

The answer is two-fold. First, riches in Scripture sometimes, do signifie onely things sufficient and competent: and of them is that place to be understood. To this purpose *David* sayes, that a *small thing*, that is, a competent, and meane portion though but very little, is to the just man better then great riches to the Wicked and mighty, *Psal. 37. 16.* And whereas *David* in another place affirmeth, that *nothing shall be wanting to them that feare God. Psal. 34. 9.* and again, *I pray Which seeke the Lord, shall want nothing that is good:* the places are to be understood with exception of the crosse and correction, in this sort that they shall have competencie, unlesse the Lord intend to chastise and correct them by want. Secondly, if by riches *David* there meaneth abundance the words must be understood with this condition; if they be for their good. For so all promises of temporall things, must be limited with exception, partly of Gods glorie, kingdome, and will, and partly of our good and salvation.

Object. III. We must do good to the poore, to the Church, to the common wealth, and we must also leave somewhat to posteritie. I answer: we may not do evill, that good may come thereof. Again, everie man is accepted of God according to that he hath, and not according to that he hath not, if there be a ready mind, *2. Cor. 8. 12.* And the end of a mans calling, is not to gather riches for himselfe, for his family, for the poore; but to serve God in serving of man, and in seeking the good of all men; and to this end, men must apply their lives and labours.

Object. IV. We are called to imitate the Ant, *Prov. 6.* and *13.* which gathers in one season, for her relief in another. *Ans.* The Ant gathers in Summer, onely things necessary; she doth

doth not by the instinct of nature, seek superfluity and more then is necessary.

This doctrine serves to direct and informe almost all the world, to beate downe the wicked practice of the usurer, and to teach everie one of us, to moderate our care in things pertaining to this life.

The second part of the answer is this: If God give abundance, when we neither desire it nor seek it, we may take it, hold and use it as Gods stewards. *Abraham* and *Ioseph* of *Arimathea*, are commended for their riches, and yet they obtained them not by their owne seeking, and moyling after the manner of the world: but walking in their callings, God in his providence blessed and multiplyed their wealth. For further proove of this answer consider but onely one place, *Act. 5. 4.* Where *Peter* saith to *Ananias*, *When is remained, appertained it not unto thee? and when it was sold was it not in thy power?* These words import thus much: that if we have possessions and abundance, we may with good conscience enjoy them as blessings and gifts of God.

Against this doctrine it is alleadged first, that our Saviour saith, *It is a hard thing for him that hath riches to enter into the Kingdome of God. Matth. 19. 23.* *Ans.* The place is to be understood of them, that trust in their riches as it is expounded, *Mar. 10. 24.*

Secondly, it is objected, we must forsake all, and become Christs Disciples, by the commandment of Christ, *Luke 14. 36.* *Ans.* A man must forsake all, not simply, but in regard of the daily disposition and preparation of his mind; and so a man ought to forsake the things that are dearest unto him, because he must have his mind resolved to forsake them. Again, man must be content to part with all, not onely in affection but actually, when it cometh to this point, that either he must lose them or renounce Christ.

Thirdly, it is alleadged, that riches are called unrighteous, *Luke 16. 9.* *Make ye friends of unrighteous Mammon* therefore it seems we may not have them. *Ans.* Mammon is called Mammon of iniquity, not because it is so in it self, but because it is so in the common use, or rather abuse of wicked men: and that in sundry respects. First because it is commonly (though not alwayes) unjustly gotten: for it is a hard thing to become rich without injustice. Secondly, it is made ordinarily, among

finfull men, an instrument of many evils. Thirdly, evil gotten goods are unjustly possessed: and no man can be truly termed rich, that unjustly possesseth riches.

II. Question.

How a man may with good conscience possesse and use Riches?

The answer to this question I propound in foure Rules.

I. Rule. They which have riches are to consider, that God is not onely *their soveraign Lord*, but *the Lord of their riches*, and that they themselves are but *the Stewards of God*, to employ and dispense them according to his will. Yea further: that they are to give an account unto him; both for the having and using of those riches, which they have and use. This Rule is a confessed truth. In the petition, when we have bread in our houses and hands, yea which is more, in our mouthes; when we are in the use of the creature, even then we are taught to say, *Give us this day our daily bread*, to signifie, that God is our soveraigne and absolute Lord; and that when we have the creatures, we have no use of them, unlesse he give it unto us. Again, the commandement, *Luke 16. 2. Give an account of thy Stewardship*; pertaines to all men that have riches, though it be but meat and bread.

II. Rule. We must use speciall moderation of mind, in the possessing and using of riches, and be content with our estate, so that we set not the affection of our heart upon our riches, *Psal. 62. 10. If riches increase, set not your heart upon them*: that is, place not your love and confidence in them; be not puffed up with pride and ambition, because you are rich, *Luke 6. 24. Wo be to you that are rich*: That is, that put confidence in your riches, *Matth. 5. 3. Blessed are the poore in Spirit*. Now poverty of Spirit is, to beate poverty with meeknesse, patience, and obedience, as a crosse imposed by God. And in this sense the rich man may be said to be poore in Spirit, if he bestow not his love and confidence upon his wealth, but in affection of heart and is so disposed, as if he were not rich, but poore. And this poverty is necessary even in the midst of wealth, because it will restrain the

the fury of the untamed and unruly affection. Again, Christ saith, *Matth. 10. 39* *He that loseth his life for my sake shall find it.* Losing there mentioned is not actuall losing, but (as before) a disposition, or preparation of the heart to lose for Christs sake (if need be) the dearest thing we have, that is our life. And again *Luke. 14. 6.* *If any man come to me, and hate not father and mother. — yea and his own life also, hee cannot be my Disciple.* That place is not spoken of actuall but habituall hatred. And this stands in a readinesse, and an inclination of the heart to hate (if need be) father and mother, yea our own life for Christ and the Gospels sake. To this purpose the Apostle saith, *They that buy, must be as though they possessed not.* 1 Cor. 7. 30, that is, in respect of moderation of the affection, and the disposition of the heart. For otherwise it is the law of nature, that he that buyes, must possesse.

Example of this moderation of the affection we have in *Moses*, who esteemed the rebuke of Christ greater riches, then the treasures, of *Agypt*, *Heb. 11. 26.* And in *David*, who though he were A King and a Lord in the earth, yet saith of himself, that he was but a pilgrime, and sojourner in it, as all his Fathers were *Psal. 39. 13.* And he speaks this in respect of the affection of his heart and moderation thereof, because he did not fixe the same upon abundance. And of *Paul*, who professeth in this manner, *I have learned to be full and to be hungry: in all things I am instructed.* or entred in this high point of Christian practice, *to be hungry and to be full*, *Phil. 4. 12.* In which text two things are set down. First, that Christian moderation or contentment is a high mysterie; yea that it requires much skill and Art to know; how to be poore, and how to be rich. Secondly, that himself was a learner of this Art, and that he had been but entred and initiated into the knowledge thereof.

Now that this moderation of mind may be learned and practised, we must remember that two especiall meanes are to be used. First, we must labour to be able to discern between things that differ, *Phil. 1. 10.* How is that? by judging aright betweene riches temporall, and the true riches, that will make a man rich before God. This gift of discerning was in *Moses*; who upon a right judgement in this point, accounted the rebuke of Christ, greater riches, then the treasures of *Agypt*, *Heb. 11. 26.* In *David*, who saith, that the Lord was his portion

when he was a King, and even in the midst of his riches, *Psal.* 119:57. In *Paul*, who esteemed the best things that were, but base; yea dresse and dung, that he might win Christ, *Phil.* 3:8. The second meanes of Moderation is, to consider that we are in this world, as Pilgrimes and strangers, *1 Pet.* 2:17. that the best of us brought nothing into the world, neither shall (when we die) carry ought out of it.

III. Rule. We must upon the calling of God, forsake our riches, and all that we have in this world, not onely in disposition of mind, but in deed.

The Word of God teacheth that there be three Cases, wherein a man is indeed to forsake all.

I. If he be extraordinarily and immediately called. to publish the Gospell to all nations. This was the case of the Apostles and Evangelists, who in regard of their calling, at least for use, forsooke all that they had, *Matth.* 19:27.

II. In the Case of Confession; when for professing the name of Christ, a man is deprived of them in the dayes of tryall. Thus when our Saviour saith, *Whoever he be that forsaketh not all that he hath, &c. Luke* 14. vers. 33. The words are spoken of all beleivers, in the Case of Confession, when they are called by God unto it; and therefore Saint *Matthew* explaines it thus; *Whoever, &c. for my names sake, he shall receive, &c. Matth.* 19:29.

III. When in the time of persecution, famine, or warre, the necessity is so great that it requires present relief, which can no other way be had, but by giving and selling the goods that a man hath. In *Psal.* 112:9. the good man is said to *disperse to the poore*; this dispersing must not be understood of all times, but in case of extreme need. Again, when Christ sayes, *Luke* 12:33. *sell all that thou hast*; this commandement must be limited: for a man is not bound to sell all at all times, but in the time of great and urgent necessitie. Thus the Christians in the Primitive Church, in the dayes of imminent persecution, sold all their possessions, *Act.* 2. And so *Paul* acknowledgeth that the Church of Corinth releev'd the Church of Macedonia, even beyond their abilitie in the dayes of extremitie that was in that Church *2 Cor.* 8.

Here another Question may be mooved; Whether a man may voluntarily and of his own accord, give away all his goods, live

live upon almes, and give himself to fasting and prayer?

Ans. He may in Popish conceit, give himself (in this sort) to voluntary povertie, which they hold to bee lawfull and (which is more) a state of perfection. We on the contrary doe answer, that this practice is in no sort lawfull, unlesse a man have speciall calling and warrant from God so to do. For first, the Law of nature sets downe and prescribes distinctions of possessions, and proprieties of lands and goods, and the Gospell doth not abolish the Law of nature. Againe, the same distinction and proprietie, is allowable by the written law of God. *Salomon* teacheth, *Prov. 5. 13.* that a man must *let his waters flow out of his cisterne*, but he must *keep the fountaine to himselfe*. And, *Prov. 10. 22.* *It is the blessing of God to be rich, and he addeth no sorrowes to it.* Men must not therefore voluntarily forsake their riches. And so bring sorrow to themselves. Besides that, *Agur* prayes against poverty; *Give me* (saith he) *neither poverty, nor riches*, *Prov. 30. 8.* *David* makes it a curse, *to bee a begger*, *Psal. 109. 10.* and he never saw the righteous mans seed begging their bread *Psal. 37. 25.* Our Saviour Christ bids him that had two coats, not to give both away, but one, *Luke 3. 11.* And *Paul* sayes, *It is a more blessed thing to give then to receive.* *Acts 20. 35.* Therefore he bids everie man to labour with his owne hands, *that he may need nothing*: that is, that he may not need the relief and help of any man, or any thing, *1 Thess. 4. vers. 11, 12.*

But it is alleadged to the contrary, *Matth. 19. 21.* *If thou wilt be perfect sell all.* *Ans.* The words are a personall and particular commandement: For this young Prince, whom Christ speakes unto, was called to become a Disciple of Christ, and to preach the Gospell, *Luke 9. 59.* And the commandement is not given generally to all men, but particularly to him alone and we cannot make a generall rule of a speciall commandment or Example: Againe further, it was a commandment of speciall triall.

Secondly, they alleadged *Matth. 10. 9.* *Possesse neither gold nor silver, nor money in your purses.* *Ans.* That commandement was temporall, and given to the disciples, but onely for the time of their first embassage into Iury; as appears in the 5. verse, where Christ bids them not to go yet into the way of the Gentiles. And the commandements of their first embassage, were reversed.

reversed after ward, *Luke 22. 36.* Considering then that it belonged onely to their first embassage, when they preached to the Jewes, it was not given them for all times.

IV. Rule. We must soue and possesse the goods we have that the use and possession of them, may tend to Gods glory, and the salvation of our soules. Rich men must be rich in good workes, and together with their riches, lay up a good foundation in conscience against the evill day, *1 Tim. 6. 18.*

For the better practising of this Rule, take these three cautions:

I. We must seeke to have Christ, and to be in him justified and sanctified: and being in him, then shall we in him and by him, have the holy use of all that we have.

Some will say; Infidels have the use of riches. *Ans.* They have indeed, and they are to them the gifts of God: Yet they so enjoy them, as that before God they are but usurpers. They be gifts of God in regard of Gods giving, but they are abuses and thefts in regard of their receiving, because they receive them not as they ought. A father gives a gift unto his child, upon condition that he shall thus, and thus receive it; now the child steales the gift that is given him, and therefore hath it not in that manner, that his father would he should have it. In like manner do Infidels steale and usurpe the blessings of God, to which they have no just title, themselves being out of Christ; neither do they use them in that manner which God requireth sanctifying them by the Word and Prayer, *1 Tim. 4. 5*

II. We ought to pray to God that he would give us his grace, rightly to use our riches to his glory, and to our own salvation. For riches, and other temporall blessings, to sinfull men that have not the gift to use them well, are dangerous, even as a knife in the hand of a childe. They are thornes, and choake the grace of God, they keep those that trust in them, from entrance into the kingdome of heaven. Yea they are the divels snare, whereby he catcheth the wicked, and holdeth them in it at his will and pleasure.

III. Our riches must be employed to necessary uses. These are first, the maintenance of our own good estate and condition: Secondly, the good of others, specially those that are of our family, or kindred; *1 Tim. 5. 8.* *He that provideth not for his own, and namely those of his household, he denieth the faith,*

and

and is worse then an Infidell. Thirdly the relief of the poore, according to the estate and condition of every man, Fourthly, the maintenance of the Church of God, and true religion. *Prov. 3. 9. Honour God With thy Riches.* Fifthly, the maintenance of the common-wealth: *Give tribute (saith Paul) to whom tribute belongeth, Rom 3. 17. And give unto God, saith Christ, the things that are Gods, and unto Caesar the things that are Caesars, Matth. 22. 21.* Thus much touching the moderation of the appetite in the use of riches.

Sect. 2.

In the second place follow those Questions, that concerne the Moderation of our Appetite, in the use of Meate and Drink. Concerning which there are principally two; the answer to the first whereof is the ground of the second.

I. Question.

Whether there be any difference in the use of Meats and Drinkes now in the times of the New Testament?

Answer. There is a distinction and difference of Meats to be observed in sundry respects.

I. In respect of man for *healths sake.* Paul counselleth Timothy, *Drinke no more water, drinke a little Wine, 1 Tim. 5. 23.* In which it is plaine, that there is a distinction of meats approved and commanded for man. For everie kind of food fits not everie bodie: meats therefore are to be used with difference. Man was not made for meat, but meat for man.

II. In respect of *scandall*, some are not to be used at some time, and some at the same time to be eaten. Thus Paul professeth, that rather then he would offend his brother, *he would eat no flesh while the World endureth, 1 Cor. 8. 13.* And in *Rom. 14.* he disputes the point at large, touching the distinction of meats that is to be observed, in regard of offending them that are weake.

III. There is a distinction to be made, in respect of *civill and politicke order*; when for the common good of societies, certaine kinds of meats for certain seasons of the yeare are forbidden. Thus in our common wealth, there are appointed dayes of flesh, and dayes of fish, not in respect of conscience, but in regard of order, for the common good of the ecuntry.

IV. There is a difference of meats which ariseth upon the bond of conscience, so as it shall be a sinne to use or not to use this or that meate. Touching this difference before the flood, the Patriarks (in all likelihood) were not allowed flesh, but onely hearbs and the fruit of the ground. *Gen. 9. 3. 4.* After the flood, flesh was permitted, but blood forbidden. *Gen. 9. 3. 4.* From that time there was commanded a distinction of meats, whereof some were cleane, some unclean; which distinction stood in force till the death of Christ, and that in conscience, by vertue of Divine Law. But in the last dayes, all difference of meats, in respect of obligation of the conscience, is taken away; and a free use of all is given in that regard.

This the Scripture teacheth in many places. *Act. 10. 15. The things that God hath purified pollute thou not.* Peter in these words teacheth, that all meats in the New Testament, in regard of use, were made cleane by God, and therefore that no man by refusall of any kind of meats, should think or make them unclean. Again, *Rom. 14. 17. The kingdome of God is not meat or drinke, but righteousness, peace, and joy in the holy Ghost. For whosoever in these things serveth Christ, is acceptable to God, and approved of him.* Hence it appeareth that in the Apostles judgement, meat and drink doth not make any man accepted of God whether he useth, or useth it not; but the worship of God is it that makes man approved of him. To the same purpose it is said *1 Cor 8. 8. Meat doth not commend us unto God* Again *Col. 2. 16. Let no man condemne you in meat and drink, &c. v. 10. If ye be dead with Christ, why as if ye lived in the world, are ye burdened with Traditions, as Touch not, Taste not Handle not? All which perish in the using.* Here Paul would not have the Collossians burdened with rites and Traditions concerning meats, so as if they used them not, they should incur the blame and condemnation of men: but he would have them to use them freely, and indifferently. And his reason is double; First, because they were now freed in conscience, from the bond of the Ceremoniall

moniall law touching meates; and therefore they were in conscience much more freed from mens lawes. Secondly, because their traditions are not the Rules, and commandments of God, but the doctrine and precepts of men. Furthermore, *Paul*, in *1 Tim.* 4. 3. foretells that there should be many in the latter daies, that should command to abstain from meates. To which place, the Papiſts answer, that that was because such persons taught, that meates were unclean by nature. But the words are simply to be understood, of meates forbidden with obligation of the conscience; and the text is generally, speaking of the doctrine, not of the persons of those men; nor in civill respects, but in regard of the bond of conscience. Lastly, it is a part of Christian libertie to have freedom in conscience, as touching all things indifferent, and therefore in regard of meates.

To this doctrine some things are opposed by them of contrary judgement.

Obiect. I. Princes doe make lawes, and in their lawes doe forbid meates and drinks, and they must be obeyed for conscience sake, *Rom.* 13. 5.

Ans. They do so; but all these lawes are made with reservation of libertie of conscience, and of the use of that libertie to everie person. But to what end then (will some say) are lawes made, if they be made with reservation? *Ans.* The scope of them is, not to take away, or to restrain libertie, or the use of libertie in conscience, but to moderate the overcommon and superfluous outward use. As for that text *Rom.* 13. 5 It is to be understood for conscience sake, not of the Law of the Magistrate, but of the law of God, that binds us to obey the Magistrates law.

Obiect. II. There was blood and things strangled forbidden, in the councell at Ierusalem, after Christs ascension, *Act.* 15. *Ans.* It was forbidden onely in regard of offence and for a time, so long as the weakie Jew remained weakie, not in regard of conscience. And therefore afterward *Paul* sayes, that all things, even blood it selfe was lawfull, though not expedient in regard of scandal, *1. Cor.* 6. 12. And to the pure all things are pure. *Tit.* 1. 15.

Obiect. III. Papiſts make lawes, in which they forbid some meates, onely to restrain concupiscence. *Ans.* Then they should forbid wine as well as flesh. For wine, spices, and some kinds of

of fish, which they permit is of greater force to stirre up lust then the use of flesh. And hence it is, that St. *Paul* exhorts men not to be drunke with wine, wherein is excesse, *Eph. 5. 18.* Against this I answer, that lust may be restrained by exhortation to temperance, without prohibitory lawes for the obligation of the conscience, which are flat against Christian libertie.

Vpon this answer a further Question may be made.

Whether a man may with good conscience eat flesh at times forbidden?

Ans. There are two kinds of eating; eating against the Law and besides the Law.

Eating against the law is, When a man eats, and by eating hinders the end of the law, contemnes the authority of the law-maker, frustrates the Law it self, and withall by his eating, gives occasion to others to doe the same. This eating is a flat sinne against the fift commandement. For it is necessary that the Magistrates lawes should be obeyed in all things lawfull, *Heb. 13. 17.* The Master and the Parent must be obeyed in all lawfull things, much more the lawes of Magistrates.

Eating besides the law, is, when a man eats that which the law mentioneth and forbiddeth, but not hurting the law. And that a man may thus eat, sundry cautions are to be observed.

1. This eating must be upon just cause in a mans own self.
2. It must be without contempt of the law-maker, and with a loyall mind.
3. It must be without giving of offence, to any, by his bad example.
4. When it doth not hinder the main end of the law.
5. When the eater doth subject himself to the penaltie, voluntarily and willingly. In this eating there is no breach in conscience, neither is it a sinne, to eat that which the law forbiddeth. For man hath free libertie, in conscience, to eat that which he doth eate. Now, if he useth his libertie and hurt no law, observing these cautions, his eating is no sinne. For example: It was Gods law, that the Priests onely, should eat the shew-bread, Now *David* upon a just cause in himself (all the former cautions observed) eates the shew-bread, and sinnes not because his conscience was free in these things: and therefore *Dauids* eating was not against the law, but only beside the law.

II. Question.

How we may rightly use meates and drinkes, in such sort as our eating may be to Gods glorie, and our owne comfort ?

Answer. That we may so doe some things are, to be done before we eate some in eating, and some after our eating.

Sect. 1.

The thing that is to be done *before our eating*, is the Consecration of the food, that is, the Blessing of the meats which we ate to eat; *1 Tim 4.5. Every creature of God is sanctified by the Word of God & prayer.* By sanctification there is not meant that whereby we are sanctified by the holy Ghost: neither that whereby the bread and the wine is hallowed in the Sacrament of the Supper. But it is this; when we are assured that the creature is made so free, and lawfull to us, in respect of our use, that we may eate it freely, and with good conscience. By the *Word of God*, *Paul* means the word of creation, mentioned in *Gen. 1. 28. 19* & repeated, *Gen. 9. 3.* as also the Word of God touching the libertie of conscience namely, that *to the pure, all things are pure.* *Tit. 1. 15.* It is further added, *and prayer*, that is, prayer grounded upon the said word of creation, and the doctrine touching Christian liberty; whereby we pray for grace to God, that we may use the creatures holily to his glory.

What is required before we eate.

The reasons, why this sanctification of our meat is to be used, are these: First, that in the use of it we may lift up our hearts unto God, and by this meanes put a difference between our selves, and the bruite beasts, which rush upon the creatures, without sanctifying of them. Secondly, that we may be admonished thereby, touching the title we have to the creatures, which being once lost by the fall of *Adam*, is restored unto us again by *Christ*. Thirdly, that it may be an assured testimony to our hearts, that we may use the creature with liberty of conscience, when we do use it. Fourthly, that we may be sanctified

sanctified to the use of the creature, as it is sanctified to us, to the end that we may use it with temperance, and not abuse it. Fifthly, that when we use the creature, we may depend on God for blessing of it to make it our nourishment. For no creature can nourish of it selfe, but by Gods commandement, who, as *David* saith, *Psal* 145. 16. *Openeth his hand, and filleth all things living of his good pleasure.* And in bread, we must not consider the substance onely but the staffe, which is the blessing of God upholding our bodies. Sixthly, that we may not grow to security, forgetfulnesse, and contempt of God, and so to prophaneesse in the use of our meates, and drinkes, as the *Israelites* did; which fate down to eat and drinke, and rose up to play.

Now besides these Reasons, we have also the Examples of holy men. This blessing of the meate, was so knowne a thing of ancient times, that the poore maids of *Ramath-gophim* could tell *Saul*, that the people would not eate their meate, before the Prophet came and blessed the sacrifice, *1 Sam.* 9. 13. Christ in his own family, would not eate of the five loaves and two fishes till he had *looked up to heaven, and given thanks*, *Mat.* 6. 41. *Paul* tooke bread in the Shippe, and gave thanks in the presence of all that were with him. *Act.* 27. 35.

The use of the first point is: 1. By this doctrine, all persons are taught, but specially governours of others; as Masters of families and Parents; never to use, either meates or drinkes, or any other blessing, that they receive at the hands of God, but with praise and Thankesgiving. For this which is said of meates, and drinkes, must be enlarged also to the use of any benefit, blessing, or ordinance, that we take in hand, to use or enjoy. 2. Though we do not simply condemne, but allow of Hallowing of Creatures yet we detest Popish consecration of fitt, cream, alhes, and such like. First, because Papists hallow them for wrong ends; as to procure by them remission of sinnes, to drive away devils, &c. Secondly, because they sanctifie creatures without the Word; yea though they doe it by prayer, yet it is prayer without the Word, which giveth no warrant thus to use the creatures, or to these ends; and therefore of the same nature with magicall enchantments. Thirdly, if the creature must be sanctified for our use, before we can use it, then we ourselves must be sanctified both in soule, and body, before we can be fit for the use and service of God: Look

as the creature, by the hand and providence of God, is presented before us; to serve us; so must we being strengthened and nourished by the same, give up our selves, soules, and bodies, to serve and honour him. Yea, our sanctifying of the creature to our holy use, should put us in mind of sanctifying our selves to his glory. So soon as the prophet *Esay* was sanctified by God unto his office, then he addressed himselfe, and not before, and said, *Lord, I am here, Esay 6.8.* And so we our selves before we can perform any acceptable duty unto God, must be purged and clenfed. The sonnes of *Aaron*, would not doe this honour unto God, by sanctifying his name before the people, and therefore God glorified himself in their death, and temporall destruction. *Levit. 10.2.* And when *Moses* the servant of God, failed in the sanctification of his name, by the circumcision of his son; Gods hand was upon him to have destroyed him. This point is duely to be observed of all, but principally of such as are appointed to some publick office; If they will serve God therein with comfort and encouragement, they must first labour to be sanctified before him, both in their soules and bodies.

Sect. 2.

I come now to the second thing, required for the right and lawfull use of meats and drinkes, namely a Christian behaviour *While We are in using them.*

What is required in our eating.

For the better understanding whereof, we are to consider two points. First what may we doe; and then what we must doe in using the creatures.

I. Touching the former, We may use these gifts of God, with Christian liberty: and how is that? not sparingly alone, and for meere necessity, to the satisfying of our hunger, and quenching of our thirst; but also freely, and liberally, for Christian delight and pleasure. For this is that liberty which God hath granted to all believers. Thus we reade that *Ioseph* and his brethren with him, did eate and drinke together *of the best*, that is, liberally, *Gen. 43.44.* And to this purpose *David* saith, that *God giveth wine to make glad the heart of man, and oyle to make the face to shine, as well as bread to strengthen the body,* *Psal. 104.15.* And the Lord threatneth to bring a punishment upon his people, *Agg. 1.6.* in that he would give them his

creatures

creatures indeed, but such a portion of them as should onely supply their present necessities, and no more. *Ye shall eat* (saith he) *but ye shall not have enough; ye shall drink but ye shall not be filled.* Againe, we reade that *Levi* the Publican made our Saviour Christ, *a great feast* in his owne house, *Luke 5. 29.* At the marriage in *Cana* a town of *Galilee*, where Christ was present, the guests are said, according to the manner of those countries, to have *drunke liberally*, *Iohn 2. 10.* And at another place, in supper time *Mary* is said to have taken a box of precious and costly ointment, and to have anoynted his feet therewith, so as *the whole house was filled with the savour of the ointment*, *Iul. 12. 3.* *Indas* indeed thought that expense which she had made superfluous: but Christ approoveth of her act, and commendeth her for it.

I adde further, that by reason of this libertie purchased unto us by Christ, we may use these and the like creatures of God, with *joy and reioycing*. This is the profit that redoundeth unto man in the use of them, that *he eat and drink and delights his soule with the profit of his labours* *Eccle. 2. 34.* The practice hereof we have in the *Act. 2. 46.* where they of that Church that beleevved, are said, *to eat their meat together with gladnesse, and singlenesse of hearts.* And yet this reioycing in the creatures, must be limited with this clause: that it be, *in the Lord*, that is to say a hurtlesse and harmlesse joy, tending to the glorie of God, and the good of our neighbour. This condemneth the common practice of the world, who solace and delight themselves in the use of Gods creatures, but so, as with their joy is joyned the ordinary traducing of the Magistrate, Minister, and those that feare God, and will not runne with them to the same excessse of riot, *1 Pet. 4. 1.*

The second point is this that we must doe, when we take the benefit of Gods creatures; a matter of great consequence, in the lives of men. And it is this, that we use our liberty in the Lord; and whether we eat or cate not, we must doe both *to the Lord*, *Rom. 14. 16.* This is done by labouring, both in eating, and in abstinence to approve the same unto God, unto his Saints, and unto our owne consciences. Wherein appeareth a manifest difference betweene the wicked and the godly man. For the one, when he eateth or drinketh he doth it in the Lord, and to the Lord; the other doth it not to the Lord, but

but to himself, that is to the satisfaction and contentment of his owne carnall delight and pleasure.

That a man may eate *to the Lord*, there are foure things distinctly to be observed.

I. That in our eating we practice Iustice, *Salomon saith the bread of deceit*, that is gotten by unlawfull means, *is sweet unto a man: but after ward his mouth shall be filled with gravel*, *Prov. 10. 17.* And *Paul* gives a rule to the Church of Thessalonica, that *every man should eate his owne bread*: that is the bread which is procured and deserved by his owne just and honest labour, *2. Thess. 3. 10.* This first thing serves to checke a number of men, that live in the daily practice of injustice, by spending their goods in good fellowship, at Tavernes and tipling houses, neglecting (in the meane while) the maintenance of their owne charge; by following their honest labour; and by this meanes, doe even rob their families of their due and right.

II. That we may eate to the Lord, we must practice Love and Charity in our eating. How is that?

First, we must give offence to no man whatsoever. *It is good saith Paul neither to eate flesh, nor to drinke Wine, nor any thing, whereby thy brother stumbleth, is offended, or made Weake*, *Rom. 14. 21.*

Secondly, in our eating we must have respect of the poore. Thus *Nehemiah* exhorteth the Iewes that were mourning for their sinnes to be chearfull, *to eat of the fat and drinke the sweet, and send part unto them for Whom none was prepared*: that is, to them that were poore, *Nehem. 8. 10.* And the Prophet *Amos* inveigheth against some of the Princes of Israel, who *drunke Wine in bolles and anointed themselves with the chief oynments, and were not sorry* for the affliction of *Ioseph*: that is, did not relieve the poore brethren, that were led captive; and wanted food and maintenance, *Amos 6. 6.*

III. We must use our meate in Sobriety. Sobriety is a gift of God, whereby we keep a holy moderation in the use of our dyet, *Prov. 23. 1, 2* *When thou sittest to eate, &c. consider diligently, what is set before thee, and put the knife to thy throat*, that is, be very carefull and circumspect in taking thy food, bridle thine appetite, take heed thou doe not exceed measure.

If it be asked, what Rule of moderation is to be observed of all, whether they be men or women, young or old:

I answer. First, one mans particular example must not be a rule of direction to all. In the East countries, we reade that men have lived, and doe yet live a great time with a little; for example, with parched corne and a cake. Now this example of theirs, is no rule to us, that live in these parts. For their country is hotter then ours, and therefore less; might serve them then us; we are hot within and so our appetite is the more strong. Againe, in eating we may not judge or condemn him that eateth more, or lesse, then we our selves, because his eating is no rule to us in this case.

Secondly, amans owne appetite, is not to be made a rule of eating for others. For a man must not eate so long as his stomach craves meat, lest he fall into the sinne of gluttony, *Rom. 13. 13.* And this sinne is noted by our Saviour Christ, to have been in the old world, in the dayes of *Noah, Matth. 24. 38.* when they gave themselves to ^b eating and drinking like the brut beasts; for so the word signifies.

* *quæritur.*

If then neither example nor appetite, may rule our eating, What bee the right rules of Christian moderation in this behalfe?

Ans. That we may not exceed measure we must keep our selves within these limits.

First our food must not go beyond the condition, place, ability, and maintenance that God hath given us. *Iohn* the Baptist being in the wilderness, contented himself with very meane fare agreeable both to the manner of that country, and to his owne calling, and condition of life. *His meat was locusts, and wilde honey, Matth. 3. 4.*

Secondly, it must be framed to the order and difference of time and place. Against this Rule the rich glutton offended, who fared deliciously every day, without any difference of time or place, *Luke 16. Salomon* pronounceth a woe to that Land, *Whose Princes eat in the morning, Ecc. 10. 16.* Saint Paul notes it a fault in a Minister, to be given ^b to wine, *1 Tim. 3. 3.* that is, a common tipler, and one that loves to sit by the wine morning, and evening, day by day.

* *quæritur.*

Thirdly, every man must eate and drinke so much, as may serve to maintaine the strength of his nature, of his body and minde, yea so much, as may serve to uphold the strength of grace in him *Salomon* the King of Israel, would have all Princes

to

to eate in time for strength, and not for drunkeennesse, *Eccle. 10. 17.* *Esay* notes it as a judgement of God upon men, when they use feasting and mirth, and have not grace to consider *the Workes of God* *Esay 5. 12.* Our Saviour would have all men so to eate and drink, that they may be the fitter to *Watch and pray*, *Luke 21. 34. 36.* And the Apostle *Paul* exhorteth men, *not to be drunke, with wine wherein is excessse, but to be filled with the Holy Ghost.* *Ephes. 5. 18.* His meaning is, that men ought so to eat and drink, that their bodies, minds, and senses, may not be made thereby more heauey, but rather more lightsome and able to performe their duties to God and man. For if they so eate, as that they be hindred in this behalf; they are guilty of excessse and riot, which is greatly displeasing to God, and offensive to men. This rule serveth to admonish some persons, who (as the Proverbe is) are good forenoon men, but bad afternoon men: because in the morning they be sober, but for the most part, overcome with drinke after dinner.

IV. Every man must eate his meate in *Godlinesse*. This is indeed to eate: unto the Lord, and it may be done by observation of these rules.

First, by taking heed of the abuse of any creature appointed for food, by Intemperance. This abuse holy *Iob* suspected in his sonnes, while they were a feasting; and therefore he sent day by day, and sanctified them, and offered up burnt offerings unto God, according to the number of them all. *Iob. 1. 5.*

Secondly, by receiving the creatures, as from the hand of God himself. For this very end did God, by expresse word, give unto *Adam* every beaſt bearing ſeed, which was upon the earth, and every tree wherein was the fruit of a tree bearing ſeed for his meate, that he might receive it, as God had given it unto him, from his owne hand, *Gen. 1. 9.* Thus *Moses* ſaid unto the *Israelites* touching *Manna*: *This is the bread which the Lord given you to eate*, *Exod. 16. 15.* This *David* acknowledged ſaying, *Thou giveſt it to them and they gather it, thou openeſt thy hand and they are filled*, *Pſal. 104. 28. and 145. 15.* The Lord upbraideſh *Israel* with this fault, by the Prophet *Hosea*, *He did not acknowledge that I gave her corne and wine, and oyle, and multiplied her ſilver and gold*, *Hof. 2. 8.* Yea, it is noted an argument of Gods love, to *Israel*, by the Prophet *Isa. 62. 19.* *that he ſent them corne, wine, and oyle, that they might be ſatisfied therewith*, *Isa. 62. 19.*

By this duty, are justly to be reprov'd the carelesse and Godlesse behaviours of sundry persons, who (with the swine) feed upon the creatures of God, but never lift up their eyes or hands unto him, of whom, and from whom they doe receive them. The very bruit beast can teach them a better lesson. For (as David saith) *The Lyons roaring after their prey, do seek their meate from God, Psal. 104. 21.* Yea the heavens and the earth, and all that are in them, do alwaies depend upon his providence and are altogether guided and directed by him, *Iob. 38.* And shall not man much more have an eye unto his Creatour, and wholly depend upon him, for all blessings, from whom he receives life and breath, and all things?

Thirdly, we must receive these creatures from God our Father, as tokens of our reconciliation to him in Christ. So saith S. Paul: *Giving thanks alwayes for all things, to God even the Father in the name of our Lord Iesus Christ, Eph. 5. 20.* Thus we hold and receive Gods blessings: and he that holds and receives them otherwise, is an usurper, and not a right and lawfull possessor of them.

Fourthly, we must learne to be content, with that portion that God assigneth to us, be it never so small; and withall labour to see the goodnesse of God, even in the meanest fare that may be. Our table (as it were) a lively Sermon to us of Gods speciall providence over our bodies. For first, in reason, dead flesh should rather kill us, then give us nourishment; and yet by his blessing and providence, it continueth life and strength. Again, both we and our meate are but perishing: and therefore when we feed thereon, it may serve to stirre us up, to seeke for the food of the soule, that nourisheth to life everlasting, *Iohn 6. 27.* Furthermore, looke as everie creature serves for our use even so should we our selves, consecrate our selves unto God and serve him both with our soules and bodies, as before hath been shewed.

Sect. 3.

What is required after our meate.

The third & last point is, what we are to do, & how to behave our selves after our meate? This *Moses*, teacheth the Israelites, *When thou hast eaten and filled thy self, thou shalt blasse the Lord thy God.* This praising or blessing of God stands in two things.

First

First in a holy remembrance, that God hath given us our food. For being once filled, we must take heed, we forget not God, who hath opened our hand, and plentifully refreshed our bodies with his creatures, *Deut.* 8. 11.

Secondly, we must make conscience, in lieu of thankfulness to God, to employ the strength of our bodies in seeking his glory, and walking according to all his lawes and commandments. *Whether ye eat or drinke, or whatsoeuer ye doe, doe all to the glory of God,* 1 *Cor.* 10. 31. We may not live idly, and give our selves to riot and gaming, but labour to serue God and our country in some profitable course of life; lest it be said of us as it was once of the old Iewes, that we sit down to eate and drinke, and rise up to play.

To this I adde one thing further, that when we have eaten to our contentment, and something remaines, care must be had to reserve it, and not to cast it away. For this purpose we have the example of Christ, who commandeth *to gather up the broken meat that remained, that nothing be lost.* *Ioh.* 6. 12. The reason is, because these reliques and fragments, are part of the creatures; yea they are as well Gods good creatures, as the rest were, and must be preserved to the same use.

Now if these may not be abused, or lost, much lesse ought the gifts of the mind which are greater and farre more precious, be suffered to miscarry, but rather to be preserved and increased. A good Lesson for such as have received any speciall gifts of nature, or grace from God: that they mispend them nor, or suffer them to perish, but carefully maintain them to the glory of God, and the good of others.

To conclude this Question, we are all exhorted to make conscience of this duty, to use the good blessings of God in such sort as they may alwayes tend to the honour of the giver, avoiding of all excessse and riot.

Reasons to moove us hereunto, may be these. 1. *Excesse destroys the body, and kills even the very naturall strength and life thereof.* 2. *It brings great hurt to the soule of man, in that it annoyeth the spirits, it dulleth the senses, it corrupteth the naturall heat, and good temper of the body.* Now these things being the helps, and next instruments of the soule, if they be once corrupted and decayed, the soule it self will at length be brought to the same passe. 3. Let this be considered that a

Wee belongs unto them that eate and drinke immoderately, *Esa.* 5. 11. And for this very sinne, the Lord led his own people into captivity, *verf.* 13. Yea the drunkard and the glutton shall become poore, *Prov.* 23. 21. And both shall equally, with their pompe and excesse descend into hell, *Esa.* 5. 14. 4. We should be willing to part from all for Christs sake, much more from our excesse; and shall we think it possible for a man to forsake all, even his own life, that will not forsake excesse and intemperance, in the use of Gods Creatures?

It will be said of some, we are not drunken, though we drinke much. *Ans.* It is a policy of th: Divell, to delude men withall, when he perswades them, that much drinking is not amisse: if a man be not overtaken therewith. For it is a sinne to live and sit daily by the wine, to be alwayes bibbing and sipping. We know not when or where we shall die, and we are commanded to watch over our hearts that we be not overcome with surfetting and drunkenesse. What madnesse then is it to give over our selves to such immoderate excesse: whereby we are utterly disabled from these, and other duties of Godlinesse?

Sect. 3.

In the third place, we come to those Questions, that concern the moderation of our appetite in the use of *Apparel*. And of this kind there be two principall Questions; the former of them, being nothing else, but an introduction to the latter.

I. Question.

Whether ornaments of gold, silver, precious stones, filkes and velvets, &c. may not lawfully be used?

Ans. there is a lawfull use in these things; yet not in all, but onely in them to whom they belong. Reasons of the answer are these.

. I. Gold, and silver, &c. are the gifts of God, and serve not onely for necessity, but for ornament and comeliness.

. II. We have the examples of sundry persons in Scripture, which do warrant the use of these creatures, and blessings of God. *Abraham* by his Steward sends unto *Rebecca* a golden abilliment, or earring, of half a shekel weight, and two bracelets of ten shekels weight of gold, Gen. 24. 22. And it is said that when she received it, she ware the Jewel of gold in her forehead, and the bracelets upon her hands, vers. 47. *Ioseph* being advanced in *Pharaohs* Court, had the Signet of *Pharaoh* put upon his hand and a chaine of gold about his neck, and was arrayed in fine linnen; all which were the ornaments of Princes in those countries, Gen. 41. 42. Again all the Israelites did weare earrings of gold, which afterward they took off from their eares, and gave them to *Aaran*, to make thereof the golden Calfe, Exod. 32. vers. 3. And they are not blamed for wearing them, but because they put them to Idolatrous uses. So it is said of King *Salomon*, that he had silver in such abundance, that according to his state he gave it in *Ierusalem* as stones. 2. Chron. 9. 27. And *Christ* speaketh of the royalty of *Salomon*; as of a rare and excellent thing, which himself approoved, howsoever he preferres the glorie of the Lillies of the field before it, Math. 6. vers. 29. The daughter of *Pharaoh* is said to be brought unto *Salomon*, in a vesture of gold of *Ophir*, that is, in a garment, of the finest gold, Psal. 45. 10. All these examples doe shew thus much, that there is a lawfull use of these things in them to whom they appertain.

Against this doctrine some things are objected.

Object. 1. In some places of Scripture, women are forbidden to weare costly apparel and gold. For *Paul* willett *Timothy*, that the women array themselves in comely attire, not with considered haire, or gold, or costly apparel. 1. Tim. 2. 9. And to the same purpose *Peter* speaketh, 1. Pet. 3. 3.

Answer. First, these ornaments are not by *Paul* and *Peter* simply forbidden, but the abuse of them in riot and excess. For persons that were in those times called, were of meane estate and the Churches in the dayes of the Apostles consisted (for the greater part) of the poore, base, and meane men and women, 1. Cor. 1. 26. These things therefore are forbidden them, because the use of gold and precious ornaments, is nothing else but

meere

meere riot, in those that are but of a meane condition. Secondly, I answer, that the Apostles in the places alleadged, doe reprove a great fault, which was common and ordinary in those dayes, for men and women desired and affected the outward adorning, and trimming of their bodies, accounting the outward ornament which consisted of gold, pearle, and costly apparell, to be the principall, whereas indeed the chief ornaments of a Christian should be the vertues of Modesty and Humilitie seated in the minde, and testified in the outward carriage.

Object. II. The Prophet *Esay* condemneth these things in particular. For it seemeth, that he had viewed the wardrobes of the Ladies of the Court in Ierusalem. Chap. 3. 18. &c. where he makes a Catalogue of their speciall attires and ornaments, and pronounceth the judgements of God against them all.

Ans. Some of the ornaments, which the Prophet there mentioneth, are indeed meere vanities, that were of no moment, and served to no necessary or convenient use or end at all. Again, others of them, were in themselves, things lawfull, and the Prophet doth not condemne them at all as they have meete and convenient use: but he condemnes them in this regard, because they were made the instruments and signes of the pride, wantonnesse, vanity, and lightnesse of those women. The truth of this answer will appeare, If we consider the 16. verse of that Chapter where the Prophet shewes what his drift was in speaking of those things; not to condemn all ornaments, but the *pride* of the daughters of Ierusalem and their *haughtinesse*, and *wantonnesse*, testified by divers particular behaviors there mentioned. Again, some of the things there named were the like if not of the same kinde, with those which *Abraham* sent to *Rebecca*, and which she did weare, *Gen* 24. 22. And therefore we may not think, that the Prophet intendeth to condemne all things there specified, but onely the abuse of them as they were then misapplied to wrong ends, and served to proclaim to the world, the pride and wantonnesse of the hearts of of that people.

II. Question.

What is the right, lawfull and holy use of apparrell.

Ans. In the use of apparrell two things are to be considered: the Preparation of it, when it is to be worne; and the wearing, when it is prepared.

Sect. 1.

In the right Preparation of our apparrell, two Rules are propounded in Scripture, for our direction.

Preparation of
apparel.
D. ut. 8. 10.

I. Rule. Our care for apparrell, and the ornaments of our bodies, must be very moderate. This our Saviour Christ teacheth at large, *Matth. 6.* from the 28. to the 31. verse. Where, commanding men *to take no thought for apparrell*, he forbids not all care, but the curious and immoderate care. The reason is added, because they which worke in their callings, and doe the duty thereof with diligence, shall have by Gods blessing, all things needfull, provided and prepared for them. He that dwelleth in a borrowed house, will not fall a trimming of it, and suffer his owne hard by, to become ruinous. In like manner, our body is the house of our soule, borrowed of God, and by him lent unto us for a time, and we are but his Tenants at-will: for we must depart out of it at his Commandement. And therefore our greatest care must be employed upon our soules: and the other which concerneth the adorning of our body, must be but moderate. Again, God in his providences, clotheth the very heards of the field, therefore much more is he carefull for man. And *Paul Smith*, *If we have food and raiment we must therewith be content.* 1. *Tim. 6. 8* that is, if we have food and raiment necessary for us and ours, we ought to quiet our hearts, and have no further care for our apparrell.

It will be said how shall we know what is necessary?

Ans. A thing is necessary two wayes: First, in respect of nature for the preservation of life and health: Secondly, in respect of place, calling, and condition, for the upholding and maintenance

maintenance thereof. Now we call that necessary raiment, which is necessary both these wayes. For example: That apparell is necessary for the Scholler, the Trades-man, the Countreyman, the Gentleman, which serveth not onely to defend their bodies from cold, but which belongs also to the place, degree, calling, and condition of them all.

If it be asked, Who shall determine, and judge, what is necessary to these persons and purposes? I answer: Vaine and curious persons are not to be competent Iudges hereof, but in these things, we must regard the judgement and examples of modest, grave, and frugall persons in everie order and estate; who upon experience and knowledge, are best able to determine, what is necessary, and what is not. Againe, though we must not seeke for more then necessary apparell, yet if God of his goodnesse, gives us ability to have and maintaine more we must thankfully receive it and become good stewards of the same for the good of men.

But some will say, It seemeth, that we ought not to keep abundance, when God gives it, because we may not have above one coate. For *Iohn* gives this rule, *Luke 3. 11. Let him that hath two coates, give to him that hath none.* *Ans.* *Iohns* meaning must needs be this: He that hath not onely necessary raiments, but more then necessary, he must give of his abundance to them that want. For otherwise his rule should not agree with *Christs* owne practice, who had himselfe two coates, an inner and an upper garment, which he kept and wore. Nor with *S. Pauls*, who had both a cloake and a coate.

This Rule discovers the common sinnefull practice of Many men in the world. The greater sort of men are exceedingly carefull, by all means and wayes, to follow the fashion, and to take up every new fangled attire, whensoever it comes abroad. A course flat contrary to *Christs* doctrine, which commandeth an honest care onely for necessary ornaments, and condemneth the contrary, and that upon speciall reason; because this inordinate and affected care, is commonly a great pickt purse. It filleth mens heads and hearts with vaine and foolish thoughts: it maketh them wastfull to abuse the blessings of God, given unto them, whereby they are disabled, from helping others that are in need. Whereas the first and principall care, ought to be for the adorning of the soule with grace, and putting

putting on the Lord Iesus; and this is it which will yeeld more comfort to the mind and conscience, then any externall formality to the outward state of man.

II. Rule. All apparrell must be fitted to the body in a comely and decent manner; such as becometh holinesse *Tit. 2. 3.*

If it be here demanded, How we should thus frame and fashion our attire? The answer is, by observing the Rules of decency and comelinesse, which are in number seven.

First, that it be according to the sexe; for men must prepare apparrell for men, women for women. This rule is not Ceremoniall, but grounded upon the Law of nature, and common honesty, *Deut. 22. 5. The woman shall not weare that which pertaineth unto the man, neither shall a man put on womans raiment: for all that doe so, are abomination to the Lord thy God.*

Secondly our apparrell must be made according to our office, that is, such as may be fit and convenient for us, in respect of our calling; that it may not hinder or disable us, in the performance of the duties thereof. Whereupon comes justly to be condemned the kind of apparrell (specially of women) that is used in this age. For it makes them like to an image in a frame, set bolt upright; whereby it comes to passe, that they cannot go well, and with ease or conveniency, about any good businesse, but must of necessity, either sit or stand still.

Thirdly, our attire must be according to our ability, and maintenance, either in lands, or in goods and substance. We must (as the common proverb is) shape our coate according to our cloth, that so we may not be in want, but have sufficient wherewith to maintain our families, and to releev the poore. Which also serveth to condemne the sinne of many persons, who lay upon their backs, whatsoever they can scrape and gather together; in the mean while, neglecting the honest maintenance of their own estates for time to come, and the necessary releef of them that are in distresse and want.

Fourthly, it must be answerable to our estate and dignitie, for distinction of order and degree in the societies of men. This use of attire stands by the very ordinance of God; who, as he hath not forced all men to all places, so hee will have men to fit themselves, and their attire, to the qualitie of their proper places, to put a difference between themselves and others. Thus we reade, that *Joseph* being by *Pharaoh* set over all the land

land of Egypt was arrayed *with garments of fine linnen, and had a golden chaine put upon his necke*, to put a difference betweene him, and the inferiour Princes of *Pharaoh*, *Gen. 41. 42.* Thus in ancient times the Captains and chief of the armies, did weare fine garments of divers colours of needle worke, to distinguish them from others *Judg. 5. 3.* Thus in Kings Courts, they went in soft raiment; and the poorer people, in base and rougher attire, *Matth. 11. 8.* By which it appears that many in these dayes doe greatly offend. For men keep not themselves within their owne order: but the Artificer commonly goes clad like the Yeoman, the Yeoman like the Gentle man: the Gentleman as the Nobleman: the Nobleman as the Prince: which bringeth great confusion, and utterly overturneth the order, which God hath set in the states and conditions of men.

Fiftly mens attire is to be framed and prepared according to the ancient and received custome of the countrey, wherein they are brought up and dwell.

Touching this Rule, it is demanded whether, if a man see a fashion used in other countries, he may not take it up here, and use it?

Ans. He may not. For God hath threatned to visit all such as *are clothed with strange apparel*, *Zept. 1. 9.* And *Paul* taketh it as a great disorder in the Church of Corinth and even against nature, that men went *in long hair* and women went *uncovered*. *1 Cor. 11. 13. 14.* And if this be so, then what a disorder is that, when men of one countrey, frame themselves to the fashions and attires, both of men and women of other nations? This one sinne is so common among us, that it hath branded our English people with the black marke of the vainest and most new tangled people under heaven. If a stranger comes into our land, hee keeps his ancient and customeable attire without varying or alteration. We on the contrary can see no fashion used, either by the French, Italian or Spanish, but we take it up, and use it as our owne.

Sixty, the garments that we make to cover our bodies must be such as may expresse the vertues of our mindes; specially the vertues of Modesty, Frigality, Shamefastnesse. They should be as a book written with text letters, wherein, at the first, any man may reade the graces that be in the heart. Thus *Paul* exhorteth women, that *they array themselves with comely apparel*,

parell, in shamefastnesse and modesty, not with broidered haire, &c but as becometh Women, that professe the feare of God with good workes, 1 Tim. 2.9, 10. And our Saviour commandeth that the light of our conversation, even in outward things, should so shine unto men, that they seeing our good workes, may glorifie the Father Which is in heaven, Matth. 5. 16.

Seventhly, it must be framed to the example not of the lighter and vainer sort, but of the gravest and the most sober of our order, and place, both of men and women. We have no expresse rule in Scripture, touching the measure and manner of our apparrell, and therefore the wise and grave presidents of good and godly men, that are of the same or like degree with our selves, ought to stand for a rule of direction in this behalfe. To which purpose Paul exhorteth, *Whatsoever things are pure, honest, of good report, if there be any vertue, &c. thinke of these things, which ye have both learned and heard, and seene in me, those things do,* Phil 4.9. Examples hereof, we have many in the Word of God, of Iohn the Baptist, who had his garments, of Camels haire, Matth. 3. 4. Of Eliaz who is said to be a hairy man in respect of his attire, and to be girded (as Iohn was) with a girdle of leather about his loynes, 2 King. 1. 8. For these rough garments, were the principall raiment of Prophets in those times, and places, as we reade Zach. 14. And it was the ordinary fashion of the Jewish nation, to use goats-haire, not onely for making of their apparrell, but even of the curtains that were made for the use of the Sanctuary, Exod. 36. 14. If this rule were practised, it would serve to cut off many scandalous behaviours in the conversations of men. For now adayes men doe strive who shall goe before another, in the bravest and costliest attire; having little or no respect at all, to the examples of godly and sober persons of their degrees and places. And this their excessive pride and vanity, is ordinarily maintained, by unjust dealing, in lying and deceit, by covetousnesse and unmercifulnesse to the poore; sins which are so greatly dishonorable unto God, that the very earth whereupon men do live, can hardly endure the same. Wherefore those that feare God, and have a care to serve him in holinesse and righteousnesse, ought to hate and detest these courses, renouncing the curious vanity of the world, and testifying the graces and vertues of their minds unto men, even by their grave and sober gestures and habits of their bodies.

Sect. 2.

Wearing of
apparrell.

The second thing to be considered in the right use of apparrell, is the *Wearing and putting of it on*. Touching which two speciall Rules are to be observed.

I. Rule. That we weare and put on our apparrell, for those proper ends, for which God hath ordained the same. The ends of apparrell are specially these.

First for *Necessity* sake; that is, for the defending of the body from the extremity of parching heate, and pinching cold, and consequently the preserving of life and health. This was the end, for which garments were first made after the fall. And the reason of it is this: Whilest man was yet in the state of innocency, before his fall, there was a perfect temperature of the ayre in respect of mans body, and so there was no need of garments, and nakednesse then was no shame unto man, but a glorious comeliness. Now after that *Adam* and in him all mankind had sinned, vanity came upon all the creatures: and amongst the rest, upon the ayre a marvellous distemperature in respect of heat and cold. For the remedy whereof it was ordained that *Adam* should weare apparrell: which God having once made and appointed, he hath ever since blessed it as his owne ordinance, as daily experience sheweth. For, our attire which is void of heat and life, doth notwithstanding preserve mans body in heat and life; which it could not doe, if there were not a speciall providence of God attending upon it.

The second end of Apparrell, is *Honesty*. For to this end doe we put it on, and weare it, for the covering and hiding of that deformity of our naked bodies, which immediately followed upon the transgression of our first Parents: and in this respect also, were garments (after the fall) appointed by God, for the use of man.

It is objected, that *Esay* prophesied naked, and bare-footed, *Esay* 20. 2. and so did *Saul*, 1 *Sam.* 19. 24. I answer first, that which the Prophet did, was done by commandement, as may appeare in the second verse of that Chapter. For the Lord gave him commandement, so to doe. Again he is said to be naked, because he put off his upper raiment, which was sackcloth, or some other rough garment, that Prophets used to weare

weare; but it cannot be proved, that he put off that garment which was next his flesh and skinne.

Concerning *Saul*, there be two answers given. One that he put off his upper garment, as *Esay* did. For we are not to imagine, that he prophesied naked, it being so unseemly a thing, and an even against the Law of nature since the fall. The other answer, and that according to the true meaning of the Text, is; that *Saul* before the Spirit of prophecy came upon him, had put on and wore his warlike attire where with he went out to take *David*: but when the Spirit came upon him, then he put off his military habit, and went in other attire, after the manner and fashion of of a Prophet, and so prophesied. And therefore, whereas he is said *to goe naked*, the meaning is, that he stript himself of his armour; which both himselfe, and his messengers used in pursuing after *David*.

Now touching the Covering of the Body with apparell, these things are to be remembered: First that it must be covered in decent and seemly sort. Thus *Ioseph* wrapped Christs Body that was dead, in a cleane linnen cloath, together with the spices, *Matth.* 27. 59. Secondly, the whole Body must be covered, some onely parts excepted, which (for necessity sake) are left open and bare, as the hands and face: because there is an ignominious shame, not onely on some parts, but over the whole Body. And here comes to be reprovved, the affected nakednesse of sundry persons, who are wont to have their garments made of such a fashion, as that their necke and breasts may be left for a great part uncovered. A practice full of vanity, and cleane contrary to this Rule, grounded in corrupted nature. For if the whole body be over-spread with shame, by sinne, why should any man by such practice (as much as in him lyeth) uncover his shame to the view of the world? The end of attire, is to hide the shamefull nakednesse of the body, from the sight of men. But such persons as these are, doe hereby expresse the vanity and lightnesse of their mindes, by leaving some parts of their bodies open and uncovered. Wherein, what doe they else, but even display, and manifest unto men and Angels, their owne shame and ignominie? Nay, what do they else, but glory in that, which is (by the just judgement of God) reprochfull unto them? Let all those that feare God, and are humbled in the consideration of their sinnes
Y
which

which are the matter of the shame of mankind, be otherwise affected.

A third end of apparell is, the *honouring of the body*. To this purpose S. Paul saith, *1 Cor. 12. 23. Upon those members of the body which we think most unbecomely, put we on the greater honour, &c. v. 24. God hath tempered the body together, and given the more honour to that part which lacked.* And in *1 Thes. 4. 4. It is the Will of God, &c. that every one of you should know how to possess his vessel in holiness and honour.* These words are spoken of chastity: but they are generally to be understood of any other vertue belonging to the body. Now the reason of this end is plaine. For the body of every beleever, is the Temple of the Holy Ghost, and a member of Christ, in the kinde and place, as well as the soule; therefore it ought to be both holily and honourably used.

For the honouring of the body with outward ornament, we must remember this distinction: Some ornaments are inward, and some are borrowed. Inward, are the graces and gifts of God; these are our owne. Borrowed, are gold, silver, pearls, and precious stones: and these are outward. And of the two more speciall care ought to be had of the inward, then of the outward and borrowed. For these are indeed faire and honourable, in the opinion and estimation of men: but the other are farre more honourable in the sight of God. And therefore Saint Paul exhorteth women, that *their apparell be not outward, as with brodered haire, and gold set about, or sumptuous garments but that the hidden man of the heart be uncorrupt with a meek and quiet spirit, which is before God a thing precious, 1 Pet. 3. 3. 4.*

Now, that we may use our apparel, to the ends before rehearsed, we are yet further to observe some speciall Rules, which may serve for our direction in the right adorning of the body.

First, everie one must be content with their own naturall favour and complexion, that God hath given them; and account of it, as a precious thing, be it better or be it worse. For the outward forme and favour that man hath, is the worke of God himself, fitted and proportioned unto him, in his conception, by his especiall providence. Being then the Lords owne worke, and his will, thus to frame it rather than otherwise, great reason there is, that man should rest contented with the same.

Here

Here comes to be justly reprov'd, the strange practice and behaviour of some in these dayes, who being not contented with that forme and fashion, which God hath sort'd unto them, doe devise artificiall formes and favours, to set upon their bodies and faces, by painting and colouring; thereby making themselves seeme that which indeed they are not. This practice is most abominable by the very light of nature, and much more by the light of Gods Word; where in we have but one onely example thereof, and that is of wicked *Isabell 2 King. 9. 30.* who is noted by this mark of a notorious harlot, *that she painted her face.* For what is this but to finde fault with Gods own workmanship? and to seeke to correct the same, by a counterfeit worke of our owne devising; which cannot but be highly displeasing unto him.

A cunning Painter, when he hath once finished his worke, if any man shall goe about to correct the same, he is greatly offended. Much more then may God, the most wise and absolute former, and Creatour of his workes, be highly offended with all those that cannot content themselves with the favour and feature they have received from him, but will needs be calling his worke into question, and refining it according to their owne humours and fancies. *Tertullian* in his booke *de habitu mulierum*, calls such persons, and that deservedly, *the Devils handmaids.*

But may some say, If there be any deformity in the body, may we not labour to cover it? *Answer.* Yes: but we may not set any new forme on the face, or habit on the body. Dissembling is condemned, as well in deed, as in word: and such is this.

Secondly, we must place the principall ornament of our soules and bodies, in vertue and good workes, and not in any outward things. So would *Paul* have women to aray themselves in comely apparel, *With shamefastnesse and modesty, 1 Tim. 2. 9.*

Thirdly, in using of ornaments before named, we must be very sparing, and keep our soules within the meane, *Gen. 24. 21.* *Abrahams* servant gave *Rebecca* an habiliment of halfe a shekell weight, and two bracelets of ten shekells of gold, which she put upon her forehead and hands, *v. 47.* all which were of no great value, and therefore not excessive, but comely and moderate.

derate. And in the Old Testament, Kings daughters were clad but in particoloured garments, 2. *Sam.* 13. 18. There was therefore, even amongst them, great plainnesse.

It will here be demanded, What is then the measure that must be used? *Ans/w.* The Scripture gives no Rule for our direction in this point, but the example and judgement of the sagest and soberest persons in every order, age, and condition: and as they doe and judge, so must we. As for example: whether a man should weare a ruff: single, or double, or tripled, &c. the Scripture in particular gives no direction: onely we must looke upon the example of the soberest, and discreetest persons of our order and age; and that ought to be a president for imitation.

Fourthly, ornaments must not alwayes be used alike, but according to times and seasons. It is noted as a fault in the rich glutton, that he went *every day in costly apparell* *Luke* 16. 19. In the dayes of rejoycing, we may put on more outward ornaments: and so they used of ancient times, at marriages to put on wedding garments, *Matth.* 22. But in the dayes of mourning, baser and courser attyre is to be used, as fittest for the time.

Fifthly, we must adorn our bodies to right end; to wit, that thereby we may honour them, and in them honour God. Against this Rule, doe those offend, that adorn their bodies, to be praised, to be counted rich and great persons, and to purchase and procure unto themselves the love of strangers. This is the harlots practice described by *Salomon* at large, *Prov.* 6. 25. and 7. 10, 16. These are the Ends, for which we must attyre our selves,

And so much of the first maine Rule, to be observed in the wearing and putting on of apparell.

The second maine Rule followeth. We must make a spirituall use of the apparell which we weare, How may that be done?

Ans/w. First, we must take occasion thereby to humble our selves, and that in this manner. When we see the plaister upon the fore, we know there is a wound: and so the cover of our bodies, must put us in minde of our shame and nakednesse, in regard of grace and Gods favour, by reason of originall sinne. And we are to know, that it is a dangerous practice for any man, to puffe up himselfe in pride, upon the sight and use of his apparell.

apparell. For this is to be proud of his owne shame. Nay, it is as much, as if a theefe should be proud of his bolts, and of the halter about his neck; garments being nothing else but the cover of our shame, and the signes of our sinne.

Secondly, by the putting on of our garments, we must be admonished to put on Christ, *Rom. 13. 14. Quest.* How shall we doe that? *Answe.* Thus: We must conceive Christs obedience active and passive, as a covering; and therefore, by prayer wee are to come unto God in his name, and intreat him to accept this his obedience for us: yea, that Christ may be made unto us wisdom, righteousness, sanctification, and redemption, and we on the other side, made conformable to him in life and death in all morall duties. Lastly, that we may have the same minde, affection, and conversation that he had.

Thirdly, when we put off our cloathes, we then are admonished of putting off the old man; that is, the masse and body of sinfull corruption. And we then put him off, when wee can by grace hate sinne, and carry a resolute purpose in our hearts of not sinning.

Fourthly, when we cloath our selves, & trusse our attire to our bodies; this should teach us a further thing, that it behooveth us to gird up our loynes, to have our lights burning; to prepare ourselves to meet Christ, whether by death, or by the last judgement. If wee make not these uses of our attire, wee doe not rightly use, but rather abuse the same.

In a word, to shut up this point; we are all to be exhorted to make conscience of the practice of these Rules, & to take heed of pride in these outward things. And in way of motive hereunto; consider first, how great and hainous a sinne pride is. The greatnesse of it may be discerned by foure things.

First, in it, and the fruit thereof, superfluity of apparell, there is an abuse of our wealth, to needlesse and superfluous uses, which ought to be employed to uses more necessary, as to the good of the Church, Common-wealth and family, and especially for the reliefe of the poore.

Secondly, in this sinne there is an abuse of time. For they that give themselves to pride, spend so much time in the adorning of their bodies, that they have no leisure for the adorning and beautifying of the soule. Hence it cometh to passe, that proud persons abound with ignorance, idlenesse, wantonnesse, and many other enormities.

Thirdly, in this sinne there is an abuse of the attire it selfe; in that it is made a signe of the vanity of the mind, and wantonnesse of the heart, which should bee the signe of a heart religiously disposed.

Fourthly, in it there is a confusion of order in the estates and societies of men. For whereas one order of men should go thus attired, and another after another manner; by this it commeth to passe, that equall and superiour are clothed both alike, and that which should be an occasion to humble us, is made an occasion to puffe us up.

Fifthly, there is a great judgement threatned against this sinne, *Esay* 2. 11, 12. *Zeph.* 1. 11.

The greatnes of this vice, we are to endeavour by all meanes possible, to redresse in our selves. For which purpose, we must be carefull to see and feele, and withall to bewaile the spirituall nakednesse of our soules; which is a depravation of the image of God, wherein we are created, according to him, in holinesse and righteousnesse: the want whereof maketh us ugly and deformed in the eyes of God. And the true sense and experience of this, will turne our minds and thoughts from the trimming of the body, and make us especially to labour for the righteousness of Christ imputed, as the onely covering which will keep us warme and safe from the stormes and tempests of the wrath and fury of God.

Sect. 4.

In the fourth place, we come to the handling of the Questions, that concerne the Moderation of our Appetite in the use of pleasures and Recreations. And these are specially three.

I. Question.

Whether Recreation be lawfull for a Christian man?

Ans. Yea, and that for two causes.

First, Rest from labour, with the refreshing of body and mind, is necessary, because mans nature is like the bow, which
being

being alway bent and used, is soone broken in pieces. Now that which is necessary, is lawfull. And if rest bee lawfull, then is recreation also lawfull.

Secondly, by Christian liberty, wee are allowed to use the creatures of God, not onely for our necessity, but also for meet and convenient delight. This is a confessed truth: and therefore to them, which shall condemne fit and convenient recreation (as some of the ancient Fathers have done, by name, *Chrysostome* and *Ambrose*) it may be said, *Be not too righteous, bee not too Wise, Eccle. 7. 18.*

II. Question.

What kinds of recreations and sports are lawfull and convenient, and what be unlawfull and inconvenient?

Ans. I will lay downe this ground, that, all lawfull Recreation is onely in the use of things indifferent, which are in themselves neither commanded nor forbidden. For by Christian liberty, the use of such things for lawfull delight and pleasure, is permitted unto us. Therefore meeete and fit recreations doe stand in the use of things indifferent, and not in things either commanded or forbidden. Hence I derive three Conclusions, that may serve for the better answer of the question.

I. *Recreation may not be in the use of holy things*, that is, in the use of the Word, Sacraments, Prayer, or in any act of religion. For these things are sacred and divine: they stand by Gods expresse commandement, and may not be applyed to any common or vulgar use. For this cause it is well provided, that the pageants which have beene used in sundry Cities of this Land are put downe; because they were nothing else, but either the whole or part of the history of the Bible turned into a Play. And therefore the lesse to bee allowed, considering that the more holy the matter is which they represent, the more unholly are the playes themselves. Again, all such jests, as are framed but of the phrascs and sentences of the Scripture, are abuses of holy things, and therefore carefully to bee avoided. The

+ Non tibi be-
nignum luere
cum Sanctis

common saying may teach us thus much: * *It is no safe course to play with holy things.* Lastly, upon the former conclusion, we are taught, that it is not meete, convenient, or laudable for men to move occasion of laughter in Sermons.

The second Conclusion. *Recreation may not bee made of the sinnes or offences of men.* They ought to bee unto us the matter of sorrow and mourning. *David shed rivers of teares, because men breake the commandments of God, Psal. 119. 136. The righteous heart of Lot was vexed, with hearing the abominations of Sodom, 2 Pet. 2. 8.*

Vpon this, it followeth first, that common playes, which are in use in the world, are to be reprovved, as beeing not meete and convenient matter of Recreation. For they are nothing else, but representations of the vices and misdemeanours of men in the world. Now such representations are not to bee approved. *Paul saith Fornication, and covetousnes, let them not be named among you, as becommeth Saints, Eph. 5. 3. And if vices of men may not be named, unlesse the naming of them, tend to the reprovving and further coudemning of them, much lesse may they be represented, for the causing of mirth and pastime. For, naming is farre lesse, then representing, which is the reall acting of the vice, Indeed Magistrates and Ministers may name them: but their naming must be to punish, and reforme them, not otherwise. Again, it is unseemely, that a man should put on the person, behaviour, and habit of a woman, as it is also for a woman to put on the person, behaviour and habit of a man, though it bee but for an houre. The law of God forbids both, *Deut. 22. vers. 3. And that law, for equitie, is not meerey judiciall, but morall. Nay, it is the law of nature and common honesty.**

Here also, the dauncing used in these dayes is to be reprovved, namely, the mixed dauncing of men and women, in number and measure (specially after solemne feasts) with many lascivious gestures accompanying the same: which cannot, nor ought to be justified, but condemned. For it is no better, then the very bellows of lust and uncleannes, yea the cause of much evill. It is condemned in the daughter of *Herodias*, dauncing before *Herod*, *Mark. 6. 22.* And in the Israelites, that sate down to eate and drinke, and rose up to play, that is, to daunce. Wee reade indeed, of a kinde of dauncing commended in Scrip-
ture,

ture, that *Moses, Aaron, and Miriam* used at the red Sea, *Exod.* 15. 20. And *David* before the Arke, *1 Sam.* 6. 14. And the daughters of Israel, when *David* got the victory of *Goliath*, *1 Sam.* 18. But this dauncing was of another kinde For it was not mixt, but single, men together, and women apart by themselves. They used not in their dauncing wanton gestures, and amorous songs, but the Psalmes of praise and thanksgiving. The cause of their dauncing was spirituall joy, and the end of it was praise and thanksgiving.

It may be alleadged, that *Ecclesiastes* saith, *There is a time of mourning and a time of dauncing*, *Ecc.* 3. And *David* saith, *Thou hast turned my joy into dauncing*, *Psal.* 30. 11. And the Lord saith in *Jeremy*, *O daughter of Sion, thou shalt go forth with the daunce of them that rejoyce*, *Jer.* 31. 4. I answer: first, these places speak of the sacred dauncing before named, and not of the dauncing of our times. Secondly, I say, that these places speake not of dauncing properly, but of rejoycing signified by dauncing, that is to say, a hearty rejoycing, or merry-making. Besides that, the Prophet *Jeremie* speakes by way of comparison, as if hee should say, Then shall the Virgin rejoyce, *as men are wont to doe in the daunce*. And it is sometimes the use of the Scripture, to expresse things lawfull by a comparison, drawne from things unlawfull: as in the Parables of the unrighteous Iudge, the unjust Steward, and the Thiefe in the night.

The third Conclusion. *Wee may not make recreations of Gods judgements or of the punishments of sin.* The Law of God forbids us to lay a stumbling block before the blind, to cause him to fall, though it be not done in earnest but in sport, *Levit.* 19. 14. Vpon the same ground, wee are not to sport our selves with the folly of the naturall foole For that is the blindness of his minde, and the judgement of God upon him. I know it hath beene the use of great men, to keepe fooles in their houses: And I dare not condemne the fact. For they may doe it, to set before their eyes a daily spectacle of Gods judgement, and to consider how God in like sort, might have dealt with them. And this use is Christian. Nevertheless, to place a speciall recreation in the folly of such persons, and to keepe them onely for this end, it is not laudable. When *David* fained himselfe to be mad, before *Achish* the King of Gath, marke what the Heathen King could say, *Have I neede of madde men, that yee have*

have brought this fellow, to play the mad man in my presence? shall he come into my house? 1 Sam. 21. 15.

Again, the bayting of the Beare, and Cock-fights, are no meete recreations. The bayting of the Bull hath his use, and therefore it is commanded by civill authority; and so have not these. And the Antipathie and cruelty, which one beast sheweth to another, is the fruit of our rebellion against God, and should rather moove us to mourne, then to rejoyce.

The second Answer to the former Question, is this:

Games may be divided into three sorts. Games of wit or industry, games of hazzard, and a mixture of both.

Games of wit, or industry, are such as are ordered by the skill and industry of man. Of this sort are shooting in the long bow, Shooting in the Calcever, Running, Wrastring, Fencing, Musicke, the games of Chesse, and Draughts, the Philosophers game, and such like. These, and all of this kinde, wherein the industry of the minde and body hath the chiefest stroke, are very commendable, and not to be disliked.

Games of hazzard are those, in which hazzard only beares the sway, and orders the game, and not wit; wherein also there is (as we say) chance, yea meere chance in regard of us. Of this kinde is Dicing, and sundry games at the Tables and Cardes. Now games that are of meere hazzard, by the consent of godly Divines, are unlawfull. The reasons are these:

First, games of meere hazzard are indeed lots; and the use of a lot, is an act of religion, in which we referre unto God, the determination of things of moment, that can no other way bee determined. For in the use of a lot there be foure things. The first is a casuall act done by us, as the casting of the Die. The second is, the applying of this act, to the determination of some particular controversie, the end whereof maintaines peace, order, and love among men. The third is confession, that God is a Sovereaine Iudge, to end and determine things, that can no other way bee determined. The fourth is supplication, that God would by the disposition of the lot when it is cast, determine the event. All these actions are infolded in the use of a lot, and they are exprest, *Act. 1. vers. 24, 25, 26.* Now then, seeing the use of a lot is a solemne act of religion, it may not be applyed to sporting, as I have shewed in the first conclusion. Secondly, such games are not recreations, but rather
matter

matter of stirring up troublesome passions, as feare, sorrow, &c. and so they distemper the body and mind. Thirdly, covetousnesse is commonly the ground of them all. Whereupon it is, that men usually play for money. And for these causes, such playes by the consent of learned Divines, are unlawfull.

The third kind of playes are mixt, which stand partly of hazard, and partly of wit; and in which hazard begins the game, and skill gets the victory; and that which is defective, by reason of hazard, is corrected by wit.

To this kind, are referred some games at the Cards and Tables. Now the common opinion of learned Divines is, that as they are not to bee commended, so they are not simply to bee condemned; and if they bee used, they must bee used very sparingly. Yet there bee others that hold these mixt games to bee unlawfull, and judge the very dealing of the Cardes to bee a lot, because it is a meere casuall action. But, as I take it, the bare dealing of the Cards is no more a lot, then the dealing of an almes, when the Princes Almner puts his hand into his pocket, and gives, *for example*, to one man sixe pence, to another twelve pence, to another two pence, what commeth forth without any choyce. Now this casuall distribution is not a lot, but onely a casuall action. And in a lot, there must bee two things. The first is, a casuall act: the second, the applying of the fore-said act, to the determination of some particular and uncertaine event. Now, the dealing of the Cards is a casuall act, but the determination of the uncertaine victory, is not from the dealing of the Cards in mixed games, but from the wit and skill, at least from the will of the players. But in things that are of the nature of a lot, the wit and will of man hath no stroke at all. Neverthelesse, though the dealing of the Cards, and mixed games, be no lots: yet it is farre safer and better, to abstaine from them, then to use them: and where they are abolished, they are not to bee restored againe; because in common experience, many abuses & inconveniences attend upon them: and things unnecessary, when they are much abused, because they are abused they must not bee used, but rather removed, as the brazen Serpent was, a *King.* 18. 4.

III. Question.

How are we to use Recreations?

For answer whereof, we must remember these foure speciall rules:

I. Rule We are to make choyce of Recreations, that are of least of offence, and of the best report. *Phil. 4. 8 Whatsoever things are of good report, thinke of them.* The reason is, because in all recreations, wee must take heed of occasions of sinne, both in our selves and others. And this mooved *Iob* while his sonnes were a feasting, to offer daily burnt offerings, according to the number of them all, because he thought, *It may be, my sons have sinned, and blasphemed God in their hearts, Job 1. 5.* And not onely that, but I adde further, wee must take heed of occasions of offence in others. Vpon this ground, *Paul* saith that rather then his eating should offend his brother, hee would eat no meate while *World* endured, *1 Corin. 8. 13.* In this regard, it were to be wished, that games of wit should be vsed onely, and not games of hazard, because they are more scandalous then the other. Lastly, in things that are lawfull in themselves, wee are to remember *Pauls* rule, *All things are lawfull, but all things are not expedient, 1 Cor. 6. 12.*

II. Rule. Our Recreations must be profitable to our selves, and others: and they must tend also to the glory of God. Our Saviour *Christ* saith, that of every idle word that men shall speake, they shall give an account at the day of iudgement. *Matthew 12. 36.* Where by idle words, he meaneth such as bring no profit to men, nor honour to God. And if for idle words then also for idle recreations, must we be accountable unto him. Againe *S. Paul* teacheth, that whether we eat or drinke, or whatsoever wee doe we must doe all to the glory of God, *1 Corin. 10. 41.* Therefore the scope and end of all recreations is, that God may be honored in and by them.

III. Rule. The end of our Recreation must bee, to refresh our bodies and mindes. It is then an abuse of recreation, when it is used to winne other mens money. The gaine that cometh that way, is worse then usury, yea, it is flat theft. For by the

the law, wee may recover things stolne : but there is no law to recover things wonne. And yet if play be for a small matter, the losse whereof is no hurt to him that loseth it, and if it be applied to a common good, it is lawfull ; otherwise not.

IV. Rule. Recreation must be moderate and sparing, even as the use of meate, and drinke, and rest. Whence it followeth, that they which spend their whole life in gaming, as players doe, have much to answer for. And the like is to be said of them that have lands and possessions, and spend their time in pleasures, and sports ; as is the fashion of many Gentlemen in these dayes.

Now Recreation must be sparing two wayes.

First in regard of *time*. For we must redeem the time, that is, take time while time lasteth, for the procuring of life everlasting, *Eph. 5. 16*. This condemneth the wicked practice of many men that follow this game and that, to drive away time : whereas they would employ all the time that they can, to doe Gods will. And indeed it is all too little, to doe that which we are commanded, and therefore while it is called to day, let us make all the haste we can to repent and be reconciled unto God.

Secondly, Recreation must be sparing, in regard of *our affection*. For we may not set our hearts upon sports : but our affection must be tempered and allayed with the feare of God. Thus *Salomon* sayes, that *laughter is madnesse*, *Ecc. 2. 1*. so farre forth as it hath not the feare and reverence of the name of God to restraine it. This was the sinne of the Iewes, reprooved by the Prophet, that they gave themselves to all manner of pleasure and did not consider the worke of the Lord : that is, his judgements and corrections, *Esa. 5. 12*. And thus if Sports and Recreations be not ordered, and guided according to this, and the other Rules, we shall make them all not onely unprofitable unto us, but utterly unlawfull And so much of the vertue of Temperance.

CHAP. V.

Of Liberality.

Hitherto we have treated of the first sort of Vertues, that are seated in the will which doe respect a mans owne selfe, namely, of Clemency; which standeth in the moderation of the mind, in respect of anger and Temperance; which consisteth in the moderation of our appetite, in respect of riches, apparel, meat, and drinke, pleasures, and recreations.

Now we come to the second sort, which respect others beside our selves, and these belong to the practice either of Courtesie and kindnesse, or Equity and right. Of the first kinde, is Liberality, of the second is Justice, in shewing or giving Equity, or Fortitude in maintaining the same. Of these in order.

Liberality is a vertue seated in the will, whereby we shew or practice courtesie and kindnesse to others. The principall Questions touching this Vertue, may be referred to that text of Scripture, which is writtten, *Luke 11. 41. Therefore give alms of those things which ye have, and behold all things shall be cleane unto you.*

The words are a rule or Councell; delivered by Christ to the Pharises, and the true proper sense of them, is this: You Pharies give your selves to the practice of injustice and oppression, and thereby you defile your selves, and all your actions. For redresse hereof I propound to you this Rule; Practice charity in giving of your almes: let your outward good actions proceed from the inward sincere affection of your hearts towards your brethren; and then shall you attain to a holy and pure use of your goods. The counsell of *Daniel* to King *Nebuchadnezzar*, *Dan. 4. 24 To breake off his sinnes, by the practice of Justice, and his iniquities by mercy to the afflicted*, may be a good commentary to this text.

In the words, I consider two things. A remedy, *Therefore give almes of these things ye have*: and the fruit that followes upon the remedy, *And behold all things shall be cleane unto you.*

Self. 1.

Sect. 1.

The Remedy, is the vertue of Christian Liberality, consisting principally in the practice of Love and mercy, in giving of Almes.

For the better understanding whereof, five Questions are briefly to be propounded and resolved.

I. Question.

Who, or what persons, must give Almes?

Ans. There be two sorts of men, that are, and ought to be givers of Almes.

The first sort are rich men, who besides things necessary, have superfluity and abundance, yea, much more then things necessary. These are such as have *the Worlds good*, as Saint *John* saith, whereby they are enabled to give and bestow relief upon others, out of their abundance. Thus Saint *Paul* saith, that *the abundance of the Corinthians, must supply the want of other Churches*, 1 *Cor.* 8. 14. Many other proofes might be brought: but these are sufficient in a knowne and confessed truth.

A second sort of givers, are men of the poore sort, that have but things necessary, and sometime want them too. And because this point, is not so easily granted, therefore I will proove it by the Scriptures.

The man that lives by his worke, is commanded to labour in his calling, that he may have something to give to them that want, *Ephes.* 26. The poore widdow that cast into the Lords treasury of her penny, but two mites, that is, the eighth part of a penny, is commended; and Christ preferreth her almes, before the great gifts of the richer sort, *Luke* 21. 2. The Church of Macedonia being poore, and in extreme necessity, doth yet send reliefe to other Churches, and is commended for it by *Paul*, 2 *Corin.* 8. 2. Their poverty excused them not from liberality: but they were liberall, not onely according to, but even beyond their ability. Our Saviour Christ himselfe lived of almes for *Joanna* the wife of *Chezea*, *Herods* Steward & *Susanna* ministred

ministred unto him of their substance, *Luke 8.3.* Where, by the way, we note, that he did not live by begging, as the Papists affirme, but by the voluntary ministration, and contribution of some, to whom he preached. Now though he was so poore himselfe, yet he used to give almes, of that he had, *John 13.29.* The oblations of the Old Testament, for the maintenance of the Altar, were a matter of great cost and charges in sacrifices, and such like ceremonies; and yet all were charged with them, the poore, as well as the rich. Now in the New Testament, the materiall Altar is taken away, and yet we have something in the roome thereof, namely those that are poore, and destitute, which all men are bound in conscience to relieve and maintaine as once they were to maintaine the Altar. Saint *John* commendeth unto us Charity; not that which consisteth in words onely, but which shewes it self in actions, *1 John 3.18.* teaching that the one is no way sufficient without the other. Lastly, all mankind is distinguished into these two sorts; Some are givers, some are receivers of almes: there is not a third kind to be found in the Scriptures.

Yet here an exception must be added, that this doctrine be not mistaken. There are some persons exempted from this duty, and they be such as are in subjection to others, and are not at their owne disposition. Of this sort are children under the government of their Parents, and servants subject to the authority, and dominion of their Masters. For the goods which they have are not their owne; neither may they dispose of them as they list: they therefore must not be givers.

It may be asked, whether the wife may give almes without the consent of her husband, considering that she is in subjection to another, and therefore all that she hath is anothers, and not her owne. *Ans.* The wife may give almes of some things but with these cautions; as first she may give of those ^a goods that she hath excepted from marriage. Secondly, she may give of those things which are common to them both, provided it be with her husbands consent, at least generall and implicate. Thirdly, she may not give without or against the consent of her husband; And the reason is, because both the Law of nature and the Word of God commands her obedience to her husband in all things.

If it be alleadged, that *Joanna* the wife of *Cheraz Herods* Steward

^a Ex paraphernaliis.

Steward, with others, did Minister to Christ of their goods. *Luke 8. 3.* I answer, It is to be presumed, that it was not done without all consent.

Again, if it be said, that *Abigail* brought a present to *David* for the relief of him, and his young men, whereof she made not *Nabal* her husband acquainted, *1 Sam. 25. 19.* I answer, it is true: but marke the reason. *Nabal* was generally of a churlish and unmercifull disposition, whereupon he was altogether unwilling, to yeeld relief to any, in how great necessity soever; whence it was, that he railed on the young men, that came to him, and drave them away, *vers. 14.* Again, he was a foolish man, and given to drunkenesse, so as he was not fit to governe his house, or to dispense his almes. Besides that *Abigail* was a woman of great wisedome in all her actions; and that which she now did, was to save *Nabal* and her owne life, yea the lives of his whole family: for the case was desperate; and all that they had, were in present hazzard. That example therefore, is no warrant for any woman to give almes, unlesse it be in the like case.

II. Question.

To whom must almes be given?

Ans. To them that are in need, *Eph. 4. 28.* For the better conceiving of this answer we must remember, that there be three degrees of need. The first is *extreme* necessity, when a man is utterly destitute of the meanes of preservation of life. The second is *great* need, when a man hath very little to maintaine himselfe, and his. The third is *common* necessity, when he hath something, but yet not sufficient or competent.

Now, those that are in the first and second degree of need, they are the persons that must be succoured and relieved. For prooffe hereof consider these places, *Matth. 25. 35, 36.* *I was hungry, and ye gave me meat, I thirsted, and ye gave me drink, I was naked, and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me.* Where observe what persons Christ commendeth unto us to be relieved; the hungry, thirsty, naked, sick, harbourlesse, and the captive or prisoner. *Rom. 12. 10.* *If thou*

enemy hunger, feed him; if he thirst, give him drinke. We must not onely supply the need of our friends, but also of our enemies, *1 Tim. 5. 16. If any believing man or woman have Widdows, let him minister unto them, &c. that there may be sufficient for them that are widdowes indeed* Here widdowes that are desolate without friends and goods, are commended to the liberality of the Church, *Leuit. 25. 35. If thy brother be impoverished and hath the trembling hand; thou shalt relieve him as a stranger or sojourner so shall he live with thee.* By the *trembling hand*, is meant the man that workes hard for his living, and yet cannot by his labour get things necessary, but must needs stretch out his hand to others, that are in better state, for helpe.

Here two Questions, may further be made. First, whether we must give almes, to beggers? I meane such as go from doore to doore: for they come under the degree of needy persons.

Ans. Beggers are of two sorts, either such as are strong, able to labour, and doe somewhat for their living: or such as are weak, and impotent, unable to take pains for the maintenance of themselves, or those that belong unto them.

The first sort are not to be relieved. For touching them, the Apostle hath given this Rule: *He that Will not labour, must not eat, 2. Thess. 3. 10, 12.* Every man must live by the labour of his owne hands, and feed upon his owne bread. Again, such beggers are thieves, and robbers, because they steale their labour from the Church and Common-wealth, which is as profitable as land and treasure. In the old law, if two men strived together, and the one had wounded the other, the offender was injoynd, not onely to pay for the healing, but for the losse of his time also *Exod. 21. 19.* And in like manner ought such persons to beare the punishment, both of their theft, and of the losse of their labour. And the truth is, they that give to them in this their loose life, doe maintaine them in wickednesse.

Yet here one Caution is to be remembered: that, if such a man be in extreme need, he must be helped, rather then he should perish. And the Magistrate is to punish him for his idleness, and to compell him to labour. The Magistrate, I say: for private persons have no authority to inflict punishment in this case.

As for the other sort, that are unable to worke, they are not allowed

allowed by the Word of God, to gather their almes, themselves by begging from doore to doore, but to be relieved at home in their houses, *Deut. 15. 4. There shall not be a begger in thee, vers. 11. There shall be ever some poore in the Land.* Here the Holy Ghost makes a plaine difference, betweene the poore and the begger, forbidding the one, and commanding to help the other. Saint *Paul* likewise distinguisheth of widdowes, whereof some have rich kindred, and they are to be provided for by them, *1 Tim. 5. 4.* Others are destitute of friends and kindred, by whom they may be relieved, and such he willeth to be maintained by the Church, *vers. 16.* And this is no toleration or approbation of beggers.

Againe, the begging of almes, is the very seminary of vagabonds, Rogues, and straggling persons, which have no calling, nor are of any Corporation, Church, or Common-wealth. Yea it doth proclaime to the world, in the eares of all men, the shame either of the Magistrate, who restraines it not, having authoritie, or of the wealthy and able, that they have no mercy, or compassion. It is also a great disorder in Common-wealths. For the boldest and most clamorous begger, carries away all the almes from the rest: and so reliefe is distributed both unwisely, and unequally. And howsoever it is the good law of our Land, agreeable to the Law of God, that none should begge that are able to labour, and all men are bound in conscience, to see it observed, that have any care of the good of this Church, and common-wealth: yet it is a plague of our times, and greatly to be bewailed, that it is neglected, and not put in execution.

In the second place it is demanded, whether we must put a difference between persons and persons, in giving our almes.

Ans. There be three differences of men that are in need.

The first, is a mans owne: and such are they, that be of his household: for which he that makes not provision, is worse then an Infidell, as the Apostle speaketh, *1 Tim. 5. 8.* Those also which are of a mans owne blood, as father and mother, &c. *Matth. 15. 5. 6.* Now contrary to this sort are strangers to whom we must not give for to neglect a mans owne, and to bestow it upon forrainers, unless there be just, and necessary cause to doe, is a sinne against the law of nature.

A second difference of men is this: Some are of the house-

hold of faith. Saint Pauls rule is this, that we preferre them before the other, Gal. 6. 10 *Do good unto all men, but specially, to them that are of the household of faith.*

A third difference. Some are our owne poore, of our towne, land, and country: and some be strangers in the same respects. Now, howsoever we are debtors to all that we can doe good to yet those that are nearer to us in habitation or neighbourhood, are to be respected and relieved before others. Thus the Lord commandeth, *Deut. 15. 7. If one of thy brethren with thee be poore, within any of thy gates in thy land, which the Lord thy God giveth thee; thou shalt not harden thy heart, and shut thine hand from him.* And these being releevd we may in the next place afford our help to others. Thus did the good Samaritane, in case of necessity practise his charity, upon a stranger, *Luke 10. 33.* and is therefore commended by our Saviour Christ.

III. Question.

How much releefe must every man give?

Ans. We must put a difference between the almes of private men. and of Incorporations or Churches. Touching private mens almes, the Scripture hath not determined how much must be given, but hath left it to the discreet consideration of every Christian. And yet it must be remembred, which the Apostle saith, that he *that soweth sparingly, shall reape sparingly* And againe, *Let every man give as he hath determined in his own heart.* Lastly, he gives a commandement touching the quantity of giving, that every first day of the weeke, every one lay aside by himselfe, and lay up, *as God hath prospered him*: that is, according to the abilitie, wherewith God hath blessed him, *1 Cor. 16. 2.*

But two cautions are propounded in the word, touching this quantitie.

First, that we must not so give almes, that others bee eased, and we our selves grieved, *2 Cor. 8. 13.* It is not Gods will, that wee should give all that wee have, in almes, and keepe nothing for our selves; but that wee keepe a due proportion in giving

giving, and doe that good to others, whereby we may not our selves be hindred or oppressed. Our fountaines and Rivers must run, to serve the necessity of the stranger, *in use, Prov. 3. 16, 17.* But yet the *right* must remain our owne, we may not give away fountaine and water, and all, 3. 11. *He that hath two coates, let him part with him that hath none*, that is, he that hath things necessary and in abundance, let him give freely, yet so as he reserve one coate to himself.

Here the Papist is justly to be blamed, who holdeth it a state of perfection to give away all, and to live by begging. For this cannot be, seeing it is against Gods commandement, who will have some given, and not all, one coate, not both, and so is a state rather of sinne and imperfection.

Secondly, in the case of extreme necessity (and not otherwise) we must enable our selves to give almes, though it be by the selling of our possessions, *Luk. 12. 33. Sell all that ye have, and give almes*: Curs Saviours meaning is, in the case of extreme necessity, when there is no other way to relieve those that are to be relieved. *David* notes it as a property of a mercifull man that he *disperses abroad. & giveth to the poore Psal. 112. 9.* It was practised by the Primitive Church, in the times of persecution, in the like case, *Act. 4. 34, 35.* And the Church of Macedonia, though they were in want themselves, yet supplied the extreme want of other Churches, *2 Cor. 8. 1, 2.*

Now touching the almes of whole bodies, and Churches this is the Rule: that they should maintaine the poore with things necessary fit and convenient: as meat drinke, and cloathing. *1 Tim 5. 16.* And this serveth to confute a grosse error, maintained by learned Papists; who hold that whatsoever a man hath, above that which is necessary to nature and estate, he should give it in almes. But the truth is otherwise: for a man may and ought to give almes more liberally, when he hath abundance; yet so as he is not bound to give all, but may reserve even part of his superfluity, for the publike use of the Church and Common-wealth. And to this purpose is that which our Saviour saith, *Luke 3. 11. He that hath two coates, that is, things necessary, and superfluous, must give but one, and that in the case of the greatest necessity; meaning thereby, that all superfluity must not be given in almes, saving onely in the case aforesaid of extreme want.*

IV. Question.

How many wayes is a man to give almes ?

Ans. Three wayes. First, by free giving to the poore. Secondly, by free lending : for this is oftentimes, as beneficiall to a man, as giving. For this end there was a law given, *Deut.* 15. 8. *Thou shalt open thy hand unto thy poore brother, and lend him sufficient for his need which he hath,* *Luke* 6. 35. *Lend looking for nothing againe,* *Exod.* 22. 25. *If thou lend money to the poore with thee, thou shalt not be an usurer unto him, thou shalt not oppresse him with usury.* Thirdly, by remitting due debt, in case of mens decay, and extreme poverty. *Exod.* 22. 26. *If thou take thy neighbours raiment to pledge, thou shalt restore unto him before the Sun go downe,* 27. *For that is his covering onely, and this is his garment for his skin wherein shall he sleepe, therefore when he crieth unto me (for cold and necessity) I will heare him, for I am mercifull.* According to this law, *Nehemiah* exhorteth the Rulers and Princes of the Jews, that had oppressed their poore countrymen saying, *Remit unto them, the hundredth parte of the silver, and of the corne, of the wine, and of the oyle, that ye exact of them for loans,* *Neh.* 5. 11.

V. Question.

How should almes be given, that they may be good workes, and pleasing unto God ?

Ans. For the right manner of giving, sundry things are required, but specially these fixe :

First, a man must consecrate himselfe, and all the gifts that he hath and enjoyeth to God and his honor. This duty is commended in the Church of Macedonia, that they gave their owne selves first to the Lord, and after unto them that were in need by the will of God, 2. *Corin.* 8. 5. And thus the Prophet *Esay* foretelleth that

that the citie Tyrus being converted, should consecrate them selves, and their goods to the Lord, *Esa. 23. 18. Yet her occupying and her wages shall be holy unto the Lord: it shall not be laid up nor kept in store; but her merchandise shall be for them that dwell before the Lord, to eate sufficiently, and to have durable clothing.*

Secondly, we must give almes *in faith*. How is that? first, we must be perswaded, that we are reconciled to God in Christ, and stand in his favour: and then our almes shall be accepted. For, no worke of the person can please God, before the person himselfe be approved of him. Secondly, we must depend upon God by faith, for the good successe of our almes. Saint *Paul* compares the poore man to a field well tilled, and almes to the sowing of seed, which hath a most plentiful harvest of blessing following it, *1. Cor. 9. 6.* Now as the husbandman, casting his seed into the earth, waiteth upon God, for the fruit thereof *1. Iam. 5. 7.* So must the good man that gives almes depend upon God for the event thereof *Salomon* saies, *He that hath mercy upon the poore, lendeth to the Lord, and the Lord will recompence him that which he hath given,* *Prov. 19. 17.* Vpon these grounds must our faith rest, when we doe good to the poore.

Thirdly, we must give *in simplicity*, *Rom. 2. 18.* *He that distributeth let him doe it with simplicity,* that is, of inere pity and compassion, and not for any limiter respect, pleasure, or praise of men, *Matth 6. 3.* *When thou doest thine almes, let not thy left hand know, what thy right hand doeth.*

Fourthly, we must give *in love*, *1 Cor. 13. 3.* *Though I feed the poor with all my goods, &c. and have not love, it profiteth me nothing.*

Fifthly, *in justice*. For we must not give other mens goods but our owne truly gotten, *Esa. 58. 7.* *The true fasting is, to breake thine owne bread to the hungry, to bring the poore that wander into thine owne house, &c.*

Sixtly, with a bountifull and cheerefull minde *2 Cor. 9. 7.* *As every man wisheth in his heart so let him give, not grudgingly, or of necessity: for God loveth a cheerefull giver.* Our almes must not be extorted, but franke and free. And hence it followeth, that there ought to be no begging from doore to doore, in a Christian Common-wealth. For that shewes, that men part with their almes, of a niggardly and compelled minde. And thus much of the Remedic.

Sect. 2.

In the next place followeth the fruit of the Remedie, in these words, *And all things shall be cleane unto you.*

Here first, I will speake of the false, and then of the true and right fruit of Liberality.

The false fruit is this; that giving of almes doth merit forgiveness of sinne, and satisfie the justice of God, for the temporall punishment thereof. That we may the better see the errour of this doctrine I will answer their arguments.

Object. I. First, they alleadge out of this text, that giving of almes *makes all things cleane unto us.*

Ans. We must understand the text, thus; if we turn to God, beleeve in Christ, and leave all our sins, then are we cleare, and all our actions, and consequently our almes-giving shall be cleane unto us: for to the pure all things are pure: Now alms and other things, are then said to be cleane unto a man, when he being himselfe pure, maketh and hath a pure use of them.

Object. II. Dan. 4. 24. *Redeeme thy sinnes by giving of almes.*

Ans. This place maketh against the Papists: for *by sinnes*, the Prophet understandeth both the *guilt*, and also the *punishment*. Whereas they affirme, that the guilt of sinne cannot be redeemed but by Christ alone, and man onely, is to satisfie for the temporall punishment of sinne. Secondly, the word which they translate *redeeme*, doth properly signifie (as it is in the Chalde paraphrase) *to breake off*. As if the Prophet should have said, Thou art, O King, a mighty Monarch, and thou hast used much injustice and cruelty: therefore now repent thy selfe, and breake off the course of thy sinnes, and testifie thy repentance, by doing justice, and giving almes to the poore, whom thou hast oppressed. Thirdly, The word in the ancient Latine translations, signifieth to *amend*; and then it beareth this sense. Amend thy selfe, and the course of thy life, and let thine injustice be turned into justice, thy cruelty into mercy.

Object. III. *Make you friends with the riches of iniquity, that when ye shall want, they may receive you into everlasting habitations,* Luk. 16. 9.

Ans. Receiving here mentioned, is not by way of merit, as though

though a man could deserve it by giving almes; but either by way of hearty prayers made by the poore, they may be received or else because their almes shall be unto them a pledge and earnest of their receiving into Gods kingdome.

Object. IV. Prov. 16.6. *By mercy and truth iniquity is redeemed.*

Ans. 1. *Salomons* meaning is, that by Gods goodnesse, and not ours, iniquitie is pardoned. 2. If by mercy, is meant mans mercy, then we are to understand it thus; that mercy and truth, are evident signes unto us, that our sinnes are forgiven, and not the working causes of remission.

Object. V. Luk. 14. 14. *And thou (which givest reliefe) shalt be blessed, because they cannot recompence thee:* therefore almes doe merit.

Ans. And when God promiseth reward to the giving of almes, the promise is not made to worke, but to the worker; and that not for the merit of his person, or worke, but onely for Christ his sake, in whom he is, by whose meanes he stands reconciled unto God. And so men that practise charity in giving of almes, are rewarded with blessednesse; not for their almes, but according to the mercy of God in Christ.

Now followeth the right fruit of Almes giving: and it stands in foure things.

First they are the way in which we must walke to life everlasting. I say the way not the cause either of life, or any other good thing that God hath promised.

Secondly, they are effects and fruits of our faith: yea, the signes and scales of Gods mercy to us in Christ. To this purpose Saint Paul wisheth *Timothie*, 1 Tim. 6. 7. 18. 19. to charge them that be rich in this world, that they *doe good, and be rich in good workes, and be ready to distribute, laying up in store for themselves a good foundation, against the time to come, that they may obtain eternall life.* Now where is this foundation to be laid up? not in heaven for that is impossible for us, and it is laid up for us there already by Christ; but in our owne consciences, and that is, our assurance of Gods favour in this world, and life everlasting in the world to come: of which assurance, this and other good workes, are signes and scales unto us.

Thirdly, Almes comes in the way of restitution of those goods that have been gotten fraudulently, though from whom

we know not. Thus *Zachary* at his conversion, for wrongs that he had done he knew not to whom, gave halfe his goods to the poore, and proclaimed restitution to those that could come forth and challenge him.

Lastly, Almes are a notable remedie against covetousnesse. For he that hath a mercifull heart, to bestow upon the poore shall easily be content with that he hath, and avoide that sinne whereby otherwise he falls into tentations, and snares of the Diuell, *1 Tim. 6. 9.*

CHAP. VI.

Of Justice.

Psal. 15. 2. He that walketh uprightly, and worketh righteousness.

THe substance of the whole Psalm is a Question, and an answer. The Question is, who are the members of Gods Church upon earth, that shall come to life eternall in heaven, vers. 1. The Answer is made in the rest of the Psalmes. And in this answer, is contained a description of the parties, by their properties and markes. The first marke is, *walking uprightly*; that is, in truth and sinceritie of Religion, which standeth in the sincerity of faith, and a good conscience. The second note, is the practice of righteousness.

Now Righteousnesse, or Justice, is two-fold: the Justice of the Gospell, and the Justice of the Law.

Evangelicall Justice is that, which the Gospell reveales, and not the Law; to wit, the obedience of Christ in his sufferings, and fulfilling of the Law, imputed to them that believe for their justification; and this is not here meant.

Legall justice is that which the Law revealeth, and withall requireth. And it is either universall, or particular.

Universall Justice, is the practice of all vertues: or that whereby a man observes all the commandements of the Law: Of this *Paul* speaketh, *Rom. 10. 5.* in which place he opposeth it to the righteousness, which is by faith. And *Zachary* and *Elinorah*, are said to be *just before God*, *Luk. 1. 6.* namely, by this universall

Chap. 6: *Cases of Conscience.* III. Booke. 98,
universall justice; because they walked in all the commande-
ments, and ordinances of the Lord, endeavouring in all things
to please him.

Particular justice is that, whereby we give to everie man his
right, or due: and of this, *David* here speaketh The reason is,
because if it were not so, then this second marke should com-
prehend under it all the rest, and so there would be no good di-
stinction of these properties, one from the other.

Particular justice is two-fold, in *distribution*, or in *exchange*,
and *commissi*. Justice in distribution is that, which keeps a pro-
portion, in giving to everie man that honour, dignity, reverence,
reward or punishment, that is due unto him.

Of this there are mooved principally two questions.

II. Question.

*What is that judgement, which men are to
give, and bold, one to and of another?*

Ans. Judgement, is of two sorts: publike, and private.

Publike, which is given and administr'd by a publike person,
in a publike place. Such is the judgement of the Magistrate,
when he acquitteth or condemneth men, as their deserts
are, to temporall punishment. Of which we may reade, *2 Chr.*
19. 6. Psal. 58. 1. Such also is the judgement of the Prophet,
or Minister, whereby he doth openly pronounce to men, that
believe and repent, that their finnes are remitted, or re-
tained, *1 Cor. 14. 24.* or that, whereby he delivereth obstinate
sinners up unto *Satan*, by the censure of Excommunication, or
Suspension. *1 Cor. 5. 3, 4, 5.*

Private judgement is that, whereby one man gives judge-
ment privately of another. And touching it, we are to consider
two points. First of what things judgement must be given. Se-
condly, how we are to give judgement.

For the first, we must give judgement of three sorts of things
of mere facts, of their doctrines, and of their persons. Touching
facts, the Apostle *Paul* would not have us to have fellowship,
with

Matth 8. 19.

with the unfruitfull Workes of darknesse, Eph. 5. 11. but rather to reprove them, because they are subject to our judgement: and being reprov'd by us, they are judg'd of us. And our Saviour doth therefore command us, when our brother trespasseth against us, *to goe and reprove him*, because his actions are liable to our censure.

Secondly the doctrines of men are to be judg'd by us. *Try the Spirits whether they are of God, or no, 1 John 4. 1 The Spirituall man judgeth all things, that is, all doctrines, 1 Cor. 2. 15.* And our Saviour saith, *you shall know them by their fruits*; that is, partly by their doctrine, and partly by their lives, being judg'd according to the rule of Gods word, *Matth. 7. 20.*

Thirdly, we may judge of the persons of men. Now men are of two sorts; either in the Church, or, out of the Church. The members of the Church, must be judg'd by the judgement of charity, and not of infallibility. They that are out of the Church, we must suspend our judgements concerning them, and leave it to God. For *what have I to doe* saith (the Apostle) *to judge those that are without?* 1 Cor. 5. 12. We may try and examine the person, but we must reserve the judgement of condemnation to God alone.

The second point is; how we are to judge one of another.

Answer. The right manner of judging according to the Word of God, I will lay downe in fixe Rules.

The first is, if we know any good thing, by any man, whether vertue, or action, we are willingly to speake of it, to commend it, and glorifie Gods name in it, and for it. Thus *Paul* affirmeth, that the Churches of *Judea*, when they heard the word which he preached, *glorified God for him, Gal. 1. 23.*

The second Rule, if we know any evill, sinne, vice, or offence by any man, there is a time when we may, and a time when we may not speake of it, and that with good conscience. For the better keeping of this Rule, foure cautions are to be remembred.

First, he that will give sentence of another man, must in the first place, purge and reforme himselfe. To this purppse, Christ commandeth, *first, to plucke the beame out of our owne eye, and then shall we see clearly, so cast out the mote out of our brothers eye Matth 7. 5.* And he that will not doe this; in judging another he condemneth himselfe, *Rom. 2. 1.*

Secondly,

Secondly, we must be rightly and truly informed in the matter, before we give judgement. This was Gods owne practice, who came downe to see, whether the sinne of *Sadon* was answerable to the cry, *Gen. 18. 31.*

Thirdly, our love and charity, must order and direct both our speech and judgement of others, that we speak not of them without deliberation. For he that upon hatred reports the evill he knoweth by another is a back-biter. When *Dag* the Edomite came, and shewed *Saul* that *David* was gone to the house of *Abimelech*, he told no more then the truth, and yet because it proceeded from an evill mind, therefore *David* accuseth him of hatred, back-biting, slandering, and unrighteousnesse, *1. 1. 62. 12.*

Fourthly, he that speaks the evill he knowes by his neighbour, must have the testimonie of his owne conscience, to assure him that he hath a calling to doe it.

Now a man is called by God, in three cases. First when he is commanded by the Magistrate, to testifie what he knoweth. Secondly, when an evill that is in his neighbour, is to be redressed by admonition. Thirdly, when an evill is to be prevented, that it spread not abroad, to the infection of others.

These Caveats observed, we may speake the evill we know by others, truly and with an upright conscience. But if they cannot be concealed, rather then a man should blaze abroad the faults of others, whereunto he is privie, he ought to be silent: remembring alwayes the saying of *Salamon*, that it is *the glory of a man, to passe by an infirmities, and not to take notice thereof, but by love to cover a multitude of finnes, Prov. 19. 11.*

The third Rule. When a mans speech or action is doubtfull, and may be taken either well or ill, we must alwayes interpret it in the better part. When Christ was brought before *Caiaphas* the high Priest, there came two witnesses against him, who affirmed something of him, which he had spoken: but because they changed and misconstrued his words, turning them to a wrong sense, therefore they are called by the holy Ghost, to their perpetuall shame and reproch, *false witnesses, Matth. 26. 60.* Again the Apostle saith, that *love shinks not will, 1. Cor. 13. 5.* Therefore love takes evill speech and action in the better sense.

The fourth Rule. Touching secret offences of our neighbour we

we must suspend our judgement of them. Thereason is, because love alwayes hopes the best, and thinkes no evill: *1 Cor. 13. 5.* And our Saviours Rule is, *If thy brother trespass against thee first reprove him privately, betwene thee and him, and goe no further, if that will prevaile, Matth. 18. 15.*

The fift Rule. Against an *Elder receive not an accusation, under two or three witnesses, 1 Tim. 5. 19.* By an *Elder*, understand Ministers, Civill Governours, and all Superiours. And if we must not receive, then much lesse may we frame an accusation against them. This may be a lesson for all inferiours to learne, who take liberty to themselves, to speake what evill they please of their Governours.

The sixt Rule is concerning Ministers. The Spirit of the Prophets is subject to the Prophets, and not to private persons, *1 Cor. 14. 32.* Indeed private persons have power to examine and try their doctrine and ministrie: but they must goe no further, for they have no power to give judgement, either of their Ministers doctrine, or persons. The doctrine and manners of Teachers are subject to the censure of Prophets onely. For example a private man sayes, that he may excommunicate at his pleasure, those that sinne, if he proceed according to the three degrees mentioned, *Matth. 18.* But this is in him a fault: for he must not judge in this case, at his owne pleasure: but his judgement must follow the judgement of the Church: and when the Church hath given censure, then may the private man proceed to censure, and not before. So saith our Saviour Christ, *Matth. 18. 17. If he heare not the Church, after the Church hath judged him, let him be unto you as a heathen and a Publican.*

Here if the Question be made, How a man may with good conscience, give judgement of his owne selfe;

I answer by observing two Rules. First a man must alwayes in the presence of God judge himself, in regard of his sinnes, both of heart and life, *1 Cor. 11. 31. If we would judge our selves, we should not be judged.* And this judgement of a mans self, must not be partiall, but sharpe and severe, with true humiliation and lowlinesse of heart. For this is the true ground of all charitable judgement of others. Secondly, before men a man must suppress his judgement of himself, and be silent: no man is bound either to praise, or dispraise, to excuse, or accuse and condemne himselfe

himselfe before others: and grace must teach him thus much, not vainely to commend or boast of his owne gifts and actions: but rather to bury them in silence, and referre them to the judgement of others.

Now to conclude this point: The doctrine delivered, is most necessary for these times. For the the fashion of most men is, to give rash and sinister judgement of others: but themselves they will commend, and that highly. If any thing be evill said or done, all men must have notice of it. If a thing be doubtfull, it is alwayes construed in the worser part. If a thing be done of weaknesse, and infirmitie, we aggravate it, and make it a double sinne. We are curious in searching and inquiring into the lives of others, that we may have something to carpe and find fault with. But let this be remembred, that as we judge so we shall be judged: first, of God by condemnation, and then by hard and unequall judgement from others. Again, what is it that makes men to be open-mouthed, in declaring and censuring our faults, but this; that we open our mouthes to the disgrace and defamation of others? Wherefore, if we would have other men to judge of us, and our actions in love, we must also make conscience, to give charitable judgement of them,

I I. Question.

How one man should honour another?

Ans. That we may rightly honour men, we must first know the causes, for which men are to be honoured. And that the causes of honour might be conceived, I will lay downe this ground: *Honour is in the first place, principally and properly so be given unto God, 1 Tim. 1. 17. To God onely Wise, be honour and glory.* The reason hereof is rendered in the Lords prayer, because his is *kingdome, power, and glory.* Again, God is goodnesse it self: his goodnesse and his essence are one and the same: therefore honour is due to him in the first place. Now every creature as it cometh neare unto God, so it is honourable: and the more honourable, by how much nearer it cometh unto him. But man especially, By how much nearer he cometh to God in divine things, by so much more is he to be honoured in respect

of other creatures. From this ground doe follow these Conclusions.

First, that man first of all is to be honoured, for vertues sake: because therein principally stands the internall image of God, *Rom. 2. 10 To euerie man that doth good, shall be honour, glory and peace, to the Jew first, &c.* Now whereas the question might be, Who is the Jew, to whom this honour must be yeilded, *Paul* answers *v. 29.* that hee is not a Jew, which is one outward, but he is a Jew, who is one within. And the circumcision is of the heart, and *Salomon* saith, that *Honour is unseemly for a foole, Prov. 26. 1.* And the holy Ghost to the Hebrewes saith, that *by faith our Elders were well reported of.* The heathen man *Marcus Marcellus*, a Roman, dedicated a Temple to the Goddesse of Honour, and the way to that Temple was, by the house of vertue.

The second Conclusion is, That man is to be honoured, not onely for vertue, but also for diuine representations of other good things: in a word because one man before another, beareth the image of something that is in God. As first, of his *Majesty*. Thus the King is honoured, because in his Majesty and state, he carrieth a resemblance of the power and glory of God; so as that which is said of God, may be also spoken of him. Hence it was, that *Daniel* said to *Nebuchadnezzar*: *O King thou art a King of Kings: and why? for the God of heaven hath given thee kingdom, power, strength and glory Dan. 2. 37.* Secondly, of his *Dominion*. Thus the husband is to be honoured of the wife, because he beareth before the woman, the Image of the glory of God; yea, of his providence, wisdom, Lordship and government, *1 Cor. 11. 7.* Thirdly, of his *Paternity*, and so the Father is honoured of the Sonne, because he beares in his person the Image of Gods paternity, or Fatherhood. Fourthly, of his *Eternity*: and hence it is, that honour is given to the aged before the young man, because he beareth the image thereof. Thus we see, that diuine representations doe imprint a kind of excellencie in some persons, and consequently doe bring forth honour.

The third Conclusion is, that men are to be honoured, euen for the vertues of others. Thus the sonnes of Princes are called by the honourable name of Princes. The children of Nobles, are esteemed by birth, Noble. Thus dignities doe runne

in descent, and the posterity is honoured in the name of the ancestors, but principally for the vertues of the ancestors.

The fourth Conclusion is, Men are to be honoured for their Riches, I meane, not for riches simply, but for the the right use of riches; namely, as they are made instruments to uphold and maintaine vertue.

If it be said, that to honour rich men, is to have the Faith of the Lord Iesus Christ in respect of persons, *Lam. 3. 1.* I answer In that place, we are not forbidden to honour rich men: but the Apostles meaning is, to proove a fault of another kinde, when men preferre riches before piety; when rich men are honoured being ungodly, and when godly poore men are despised and rejected, because they are poore.

Now having premised the Ground, we come to give Answer to the Question before propounded. A man therefore is to honour every one in his place, whether he be his superiour, equall, or inferiour. Yea, there is a kinde of honour to be performed to a mans owne selfe. The truth of this answer we shall see in the particulars that follow.

Sect. 1.

Touching the honouring of Superiours, these Rules are to be observed:

First: All Superiours must have reverence done unto them, whether they be Superiours in age, in gifts, in authoritie, or howsoever, and that because they are Superiours.

The actions of Reverence due to all superiours, are principally sixe. The first, is to rise up before the superiour, *Levit. 19. 32. Thou shalt rise up before the hoare head, and honour the person of the old man.* The second, when they are coming towards us; to goe and meet them. Thus when *Abraham* saw the three Angels coming toward him, he ran to meet them from the tent doore, *Gen. 18. 2.* And King *Salomon*, when his mother *Bathsheba* came towards him, to speake unto him for *Adoniah*, the text saith, *he rose up to meet her, 1 King. 2. 19.* The third, to bow the knee before the Superior. Thus we read in the Gospel that a certain man coming to Christ, as he was going on the way, kneeled unto him, *Mark. 10. 17.* Thus *Abraham* ran to meet the three

Angels, and bowed himselfe to the ground, *Gen.* 18. 2. And the same *Abraham* else where bowed himselfe before the people of the I and of the Hittites, *Gen.* 21. 7. The fourth, to give them the first and highest seat, or place. This our Saviour Christ meaneth in the Parable, wherein he willeth those who are invited to a Banquet, to yeeld the chiefest place to them that are more honourable then themselves *Luk.* 14. 7. And it is set down as a commendation of *J. sephs* brethren, that they sate before him in order, the eldest according to his age, & the youngest according to his youth, *Gen.* 43. 33. Here we must remember, that though in common practice among men, the right hand is a note of superiority, yet in Scripture the practice is contrary. For in the Article of our Creed, *Sitting at the right hand*, signifieth the inferiority of the Mediator, in respect of the Father; though it bee a token of his superiority, in regard of the Church. And so must the place be understood (*1 King.* 2. 19. where it is said, that *Bathsheba* sate at the right hand of *Salomon*) namely, that it was an argument of superiority, whereunto he preferred her before the people; but it shewed her inferiority, in regard of *Salomon* himselfe. And this custome is frequent, both in the Scriptures, and in humane Writers. The fift, to give liberty of speaking in the first place. This was the practice of *Elisha*, one of the friends of *Iob* who being the youngest in yeeres, dared not to shew his opinion, till *ob* and others, who were his ancients, had spoken. But whe. they had left off their talke, then hee is said to have answered in histurne, *Iob* 32. 9, 7, 17. The sixt, to give the titles of reverence to all superiours. *Sara*, according to this rule, called *Abraham* Lord, *1 Pet.* 3. 9. The man in the Gospel, comming to learne something of Christ, calls him by this Name, *Good Master*, *Mark.* 10. 17. And *Anna* rebuked by *Ely*, answered him with reverence, and said, *Nay my Lord*, *1 Sam.* 1. 15.

The second Rule touching honour due to superiours, is more speciall, touching Superiours in authority; namely, that they also must be honoured. And this honour thewes it selfe in foure things.

The first is, *speciall reverence*: which stands in the performance of two duties. The former is, to stand when our Superiours doe sit: For thus *Abraham*, after he had received the Angels into his Tent, and prepared meat for them, served himselfe by them under the Tree giving attendance while they did eate

Gen. 18. 8. In like manner, when *Moses* sat in judgement, the people are said to have stood about him, from morning, untill evening, *Exod.* 18. 13. The latter is not to speake, but by leave. A duty alwayes to be observed, but specially in the courts of Magistrates. Example whereof we have in *Paul*, who being called before *Felix* the Governour, did not speake a word, untill the Governour had beckened unto him, and gave him leave, *Acts* 24. 10.

The second thing is, *subjection*; which is nothing else but an inferiority whereby we doe (as it were) suspend our wils and reasons, and withall cause them to depend (in things lawfull and honest) upon the will of the superiour. This subjection is yeilded to the authority of the superiour, and is larger then obedience.

The third is, *obedience*, whereby wee keepe and performe the expresse commandement of our superiour, in all things lawfull and honest. It standeth in sundry particulars: as First, it must bee in the Lord, and as to the Lord himselfe. *Whatsoever ye doe* (saith the Apostle) *doe it heartily, as to the Lord, and not unto men,* *Col.* 3. 23. Againe, obedience must be performed even to superiours that are evill. Thus *Peter* exhorts servants to bee subject to their Masters, in all feare, not onely to the good and courteous, but also to the froward, *1 Pet.* 2. 18. Thirdly, it must be done to Rulers, in whom wee see weakenesse. For their infirmities ought not to hinder or stoppe our duty of obedience, considering that the commandement of honouring the father and mother is generall without exception. Fourthly, it is to be performed to them that are Deputies to Rulers, yea which are Deputies of Deputies. *Submit your selves* (saith *Peter*) *unto all manner ordinance of men, for the Lords sake: whether it be unto the King, as unto the superiour, or unto governours, as unto them who are sent of him, &c.* *1 Pet.* 2. 13, 14. Fifthly, though punishment be wrongfully and most unjustly imposed by Rulers, yet it must be borne without resistance, till we can have our remedy. *For this is thank-worthy, if a man for conscience toward God, endure griefe, suffering wrongfully.* *1 Pet.* 2. 19. The practice of this we may see in *Hagar*, the handmaid of *Sara*; who is commanded by the Angel, to returne againe to her dame, and humble her selfe under her hands, though shee had dealt very roughly with her, *Gen.* 16. 9.

The fourth thing due to superiours in authority, is, *Thanksgiving*, in praising God for their paines, authority and gifts, principally. Thus *Paul* exhorts, that *prayers, intercessions and thanksgiving be made for Kings and all that be in authority, 1 Tim. 2. 1.* The reason is, because being over us in authority, we have the benefit of their gifts and authority, *Gen. 43. 9.*

SECT. 2.

In the second place cometh to be considered our honour due unto our equals. Considering which, there be two Rules.

I. Rule. Equals must esteeme better of others, then of themselves. Thus *Paul* exhorts all men, in meeknesse of mind without contention or vaine-glorie, to esteeme others better then themselves, *Phil. 2. 3.*

I. Rule. Equals, in giving honour, must goe one before another, *Rom. 12. 10.* where the Apostle saith not, *in taking honour*, because the duty by him prescribed, concerns not all persons, but those alone, who are of a like or equall condition.

SECT. 3.

A third sort to whom honour is to be yeilded, are inferiours And the honour due unto them is, without all contempt, in meeknesse of Spirit, to respect them as brethren. This duty the Lord commands expressly to the King; *That his heart be not lifted up above his brethren, Dent. 17. 20.* The same was the practice of *Iob*, who saith of himselfe, that he *did not contemne the judgement of his servant, or of his maid, when they did contend with him, Iob 31. 13.* *Nanman* the Syrian thought it no disgrace, to be advised and ordered by the counsell of his servants, *2 King. 5. 13.* and true it is, that all superiours ought to keepe their state and place; yet so, as they have respect also to such as are inferiour to them, without scorne or contempt.

SECT. 4.

Lastly, there is a kinde of honour to be performed to a mans

owne selfe: which duty the Apostle exhorteth unto, *Phil. 4. 8.* where he saith: *If there be any vertue, if there be any praise, think on these things.* By which he would teach us, not onely to tender the honour of our superiours, equals, and inferiours, but even of our selves, in seeking after vertue, and praise that followeth after it.

But how should a man in righteous manner honour himselfe?

Ans. By observing two Rules.

I. Rule. We must preserve our selves in body and soule; specially, we must keep the body, that it be not made an instrument of sinne. For when we do use our bodies, as instruments of uncleannesse, then we do bring a shame upon them. And it is the Will of God, *that every man should know how to possess his vessell in holynesse and honour, 1 Thess. 4. 4. 5.* And that which is said of the body, is to be understood of the hand, the heart, the tongue, and all the parts and members thereof.

II. Rule. If we would truly honour our selves, we must honour God in all our wayes. For *God will honour them who honour him, 1 Sam. 2. 30.* Now to honour God, is to honour him according to his will and word, in the duties of good conscience and good life. On the contrary, they that dishonour God, God will dishonour them before all the World. And this must teach us, even to dedicate our selves to God and his providence, in the whole course of our callings, whether in the Church or Common-wealth.

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